

THEORY OF
ADVANCED GREEK PROSE
COMPOSITION

WITH
DIGEST OF GREEK IDIOMS

PART III.
MINOR DIFFERENCES

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PREFACE TO PART III

THIS work, of which the third and final part is now issued, was practically ready some years before the Great War. As there was little prospect of its proving a commercial success, publishers were unwilling to undertake its production. Accordingly the printing had to be deferred indefinitely, till personal friends came to the rescue and provided financial assistance.

The author takes this opportunity of tendering heartfelt thanks to his benefactors in Ireland, and to the kind friend of literary tastes, who did not shrink from assisting the production of what he regarded as a serviceable though not a money-making book.

While this treatise was being planned and prepared, the author was engaged in teaching sixth-form boys, who were preparing for admission to Universities, preferably by the door of an open classical scholarship. In the actual labour of teaching, theory and practice obviously went hand in hand. But when it came to committing one's teaching to writing, it seemed more logical first to tabulate general principles. Practice would, it was thought, be facilitated by the possibility of reference to the printed page, in which the theoretical principles are couched and copiously illustrated by examples.

Hence the original plan—which will seem strange to some—of first presenting *theory* and then following up with an *exercise-book*. In the latter notes were to be added and references given to the theoretical manual; and thus beginners would have ample and genuine aid in their efforts at Continuous Greek Prose, be it translation or original Greek Composition.

An exercise-book containing passages selected from examination papers, newspaper leaders, and excerpts from English classics, might easily be compiled in a few weeks by anyone actually engaged in teaching, to whom his pupils' needs are

PREFACE TO PART III

known and ever present. And, needless to add, it could only be compiled by a practical teacher, who combines experience with knowledge.

Failing, however, to secure the appearance of his "Theory," the author had taken no definite steps towards the fulfilment of this latter project, when circumstances cut short his career as a teacher at the age of forty-five—the age at which analazonic* teachers are usually nearing their prime, whether in point of capacity for work, or teaching experience, or acquired knowledge.

If, nevertheless, this "Theory" ultimately finds favour with headmasters, someone will doubtless produce the missing companion volume.

The author found that those of his pupils who had mastered even the principles illustrated in Part I. could tackle successfully almost any of the passages usually set for translation into Greek.

If in Part III. some Greek quotations, illustrative of grammatical niceties, are left untranslated, the omission must not be attributed so much to the wish to save space, as to the fact that, to readers who will appreciate these points, translation would be superfluous.

The author expresses anew his thanks to Professor Phillimore, of Glasgow University, for valuable suggestions; also to Rev. E. Helsham, M.A. Oxon, and Rev. C. Charlier, M.A. Oxon, for the help generously given in reading the proofs.

* It has been said that the alazonic type, so playfully ridiculed by Plato, is nowhere more conspicuous than among educationists.

PART III

INTRODUCTORY

THE Fundamental Differences discussed in Part II., and more fully illustrated in Part I., are so all-pervading as to be indispensable to the writer of Greek Prose. They constitute an essential part of his equipment. Familiarity with these general principles is likewise useful, if not necessary, to all whose aim is to acquire the art of translation from the Ancient Classics into modern prose. The author goes so far as to affirm, on the strength of his own experience and that of others, that dexterity in the application of these general laws, of what might be called Comparative Linguistic, greatly facilitates the task of English translation even from modern languages. And the practice of idiomatic translation is, as everyone knows, especially in early years, the surest and shortest road to the formation of a good style.

The Minor Differences here discussed, though less conspicuous and not so far-reaching as those dealt with, cannot be accounted of minor importance. Though not so necessary to such as aim only at a reading acquaintance with Greek, they are essential to scholarship. Accordingly, as this treatise pertains rather to the *bene esse* than to the *esse* of Greek Prose, it will appeal more to the advanced student than to beginners.

It touches on points of scholarship neglected, if not altogether overlooked, in certain grammars. A portion of the subjects here presented may be found summarily and inadequately dealt with in sporadic notes to editions of the Greek Classics.

PART III TABLE OF CONTENTS

CHAPTER		PAGE
14.	ORATIO OBLIQUA - - - - -	319
	i. Principal Clauses in Oratio Obliqua - - -	320
	ii. Dependent Clauses in Oratio Obliqua - - -	331
	iii. Abrupt Oratio Obliqua - - - - -	333
	iv. Concealed Oratio Obliqua - - - - -	333
	v. Questions in Oratio Obliqua - - - - -	334
	vi. Pronouns in Oratio Obliqua - - - - -	334
15.	PARATAXIS AND PARENTHESIS - - - - -	341
16.	RELATIVE CLAUSES - - - - -	353
17.	PREDICATION - - - - -	361
	Emphatic Position - - - - -	363
	Tertiary Predicates - - - - -	364
18.	UNITY OF GREEK SENTENCE AND USE OF PRONOUNS - - -	374
	Ornamental Epithet - - - - -	374
	Variety Subject - - - - -	374
	Pronouns - - - - -	375
19.	TENSE AND VOICE - - - - -	401
	Active and Passive - - - - -	403
	Middle - - - - -	406
	Perfect Passive - - - - -	407
	Future Middle - - - - -	412
	Deponents Middle and Passive - - - - -	416
20.	USE OF LINKS—CONNECTIVE PARTICLES - - - - -	418
21.	INTERROGATIVE AND NEGATIVE PARTICLES - - - - -	424
22.	VARIOUS STYLES IN GREEK PROSE - - - - -	435
	Narrative - - - - -	435
	Descriptive - - - - -	437
	Oratorical - - - - -	439
	Philosophical - - - - -	448
	Discursive - - - - -	451
	INDEX - - - - -	453

CHAPTER XIV

ORATIO OBLIQUA

§ 345. It is of importance to the student of Greek Prose to make himself acquainted, not only with the changes involved in the transference of principal clauses of *Oratio Recta* to *Oratio Obliqua*, but he should also know what changes, if any, befall the dependent or *subordinate clauses* of *Oratio Recta* in their passage to *Oratio Obliqua*. The forms taken by *commands and prohibitions* in *Oratio Obliqua* do not always receive the careful attention they deserve. The same may be said of *pronouns in Oratio Obliqua* and of *concealed Oratio Obliqua*.

§ 346. *Oratio Obliqua* must always be introduced, explicitly or implicitly, by a *verbum sentiendi aut declarandi*. It would be a mistake, however, to classify as Indirect Discourse in the strict sense every clause which follows immediately on a *verbum sentiendi aut declarandi*.

The following, though introduced by the class of verbs just mentioned, are governed by principles peculiar to themselves, and are eliminated from consideration here. They are treated of separately in Part I., § 10 to § 39.

§ 347. Clauses in dependence on *verba sentiendi et declarandi* which do not come under "Reported Speech" in the more limited sense :

Indirect Question—e.g. :

Οὐκ οἶδα οὐδ' ὅρῳ τί δρᾷς,
 Αἰσθόμενος ἐκεῖνος ὡς ἔχοιμι.

Vide Part I., §§ 10 sqq.

Adjectival Relative Clause—e.g. :

Οὐκ οἶδα οὐδ' ὅρῳ ἃ δρᾷς.

Vide Part I., §§ 27 sqq.

THEORY OF ADVANCED GREEK COMPOSITION

Effort Clause—e.g. :

Φροντίζω καὶ βουλεύομαι ὅπως γενήσεται ταῦτα.

Vide Part I., §§ 16 sqq.

Emotion Clause (after verbs of emotion) :

Θαυμάζω ὅτι τοῦτο δρᾷς καὶ εἰ ποιαῦτα λέγεις.

Vide Part I., §§ 23 sqq.

§ 348. The subjects to be discussed in this treatise on reported speech, or Indirect Speech properly so called, are best set forth in a tabular statement as follows :

I. PRINCIPAL CLAUSES IN ORATIO OBLIQUA.

A. TRIPLE CONSTRUCTION POSSIBLE AFTER *VERBA SENTIENDI ET DECLARANDI*.

B. MOODS OR SYNTACTICAL STRUCTURE OF THE ὥς OR ὅτι CLAUSES.

C. REVERSION TO THE INFINITIVE CLAUSE IN PROTRACTED ORATIO OBLIQUA.

D. CONSTRUCTIONS AFTER VERBS OF ACCUSING, ETC.

E. COMMANDS AND PROHIBITIONS IN ORATIO OBLIQUA.

F. QUESTIONS IN ORATIO OBLIQUA.

II. DEPENDENT OR SUBORDINATE CLAUSES IN ORATIO OBLIQUA.

III. ABRUPT ORATIO OBLIQUA.

IV. CONCEALED ORATIO OBLIQUA.

V. PRONOUNS IN ORATIO OBLIQUA.

I. PRINCIPAL CLAUSES IN ORATIO OBLIQUA

A. THE TRIPLE CONSTRUCTION POSSIBLE AFTER *VERBA SENTIENDI ET DECLARANDI*

§ 349. 1. In point of classification *all clauses in immediate dependence on verba sentiendi et declarandi* fall under the heading of noun-clauses. They are termed Object or Subject Clauses, according as the principal verb is active or passive.

To render the noun-clauses that belong strictly to Reported Speech—excluding, therefore, those eliminated above—classical

THEORY OF ADVANCED GREEK COMPOSITION

Latin has only one construction—i.e. the accusative and infinitive—whereas there are THREE POSSIBLE CONSTRUCTIONS IN GREEK :

- i. The *ὥς* or *ὅτι* Clause.
- ii. The Infinitive Clause.
- iii. The Participial Construction.

Thus the sentence, “ Make up your mind that we shall not go hence,” while admitting of only one construction in Latin, may assume any of the following forms in Greek :

- | | | |
|----------|-----|---|
| i. | | <i>Διανοήθητι ὥς ἐντεῦθεν οὐκ ἄπιμεν.</i> |
| ii. | ,, | <i>ἐντεῦθεν μὴ ἀπιέναι ἡμᾶς.</i> |
| iii. (a) | ,, | <i>ἐντεῦθεν μὴ ἀπιόντας ἡμᾶς.</i> |
| | (b) | ,, <i>ὥς οὐ μέλλοντας ἀπιέναι ἡμᾶς.</i> |
| | (c) | ,, <i>ὥς ἐντεῦθεν μὴ ἀπιόντων ἡμῶν.</i> |

N.B. The normal type of the participial construction is of the form *αἰσθόμενος οὐκ ἀπιόντας ἡμᾶς*, the ordinary negative being *οὐ*. Greek classical writers here use *μὴ* only to stress strong negative asseveration.

CHARACTERISTICS OF THE THREE FOREGOING CONSTRUCTIONS

§ 350. 2. The *participial construction* is of all three the most graphic, vivid, and direct mode of presentation. It implies *personal* perception or *first-hand* knowledge. It presents as it were a visualized statement of fact.

On the contrary, the infinitive and the *ὥς* or *ὅτι* clauses imply that the perception of fact is *not necessarily* first-hand, and may be indirect.

These latter forms are accordingly more appropriate to statements of fact which have not been ascertained directly, but through the medium of others. Hence these two constructions divide between them whatever can be strictly called “reported statement” or “indirect discourse” in the narrow sense.

§ 351. If it be possible to draw a grammatical distinction between the *ὥς* or *ὅτι* clause and its compeer, the infinitival clause, it would amount to this: Before the *ὥς* or *ὅτι* con-

THEORY OF ADVANCED GREEK COMPOSITION

struction we may have, expressed or understood, some word, whether substantive or neuter pronoun, in apposition. Thus : “He felt (*the truth of the fact*) that . . .” “He tells (*the story*) that . . .” “He was acquainted with or aware of *the fact* that . . .”

On the other hand, the infinitive clause gives an objective statement in immediate dependence on the *verbum sentiendi aut declarandi* without any such *intermediate* appositional word.

§ 352. 3. Though, as has been stated, three constructions are possible after *verba sentiendi et declarandi* (i.e. verbs expressive of *mind* and *sense* perception and its *external* manifestation), nevertheless, in practice, some of these verbs *have acquired a preference* for one or other of the three; other verbs of this class admit *two*. Some few are found occurring with *all three* constructions, but with the fundamental differences stated in the foregoing paragraph. The following more detailed rules may be given :

CONSTRUCTIONS AFTER VERBA DECLARANDI

§ 353. 4. After verbs denoting the external expression or outward *manifestation of perception*, two constructions predominate—i.e. the *ὥς* or *ὅτι* clause and the infinitive clause, the former being on the whole the more common.

(a) The *ὥς* or *ὅτι* clause is invariably used after the following verbs of “saying”: λέγω (*εἶπον*), προαγορεύω, διῆλθεν ὁ λόγος, λόγος ἐστί, ἀποφαίνομαι τὴν γνώμην (I declare).

It is also used wherever τοῦτο, ταῦτα, τόδε, τάδε, τοιαῦτα, ἐκεῖνο, etc., intervene as object of the verb of “saying.”

§ 354. NOTE 1. Attention is called further on to the linguistic peculiarity so illustrative of Greek elasticity, whereby, when a somewhat lengthy reported statement is introduced by *ὥς* or *ὅτι*, some Greek writers—Thucydides especially—lapse after the first or first few sentences into the infinitival construction, as if *ἔφη* had been used at the start.

§ 355. NOTE 2. Λέγειν chiefly in the imperfect ἔλεγον and aorist εἶπον is constantly used, particularly in Thucydides, to

THEORY OF ADVANCED GREEK COMPOSITION

express *command*. In this latter meaning it *must* always be construed with the *infinitive clause*. This may to some extent account for the fact that the normal construction of λέγειν, “to say,” is, as stated above, the ὥς or ὅτι clause.

§ 356. NOTE 3. Further, it seems to be a peculiarity of Thucydidean style to employ λέγων and λέγοντες—and this in passages where context eliminates the notion of “command”—much in the same way as he himself elsewhere, and the Attics generally, use φάσκων and φάσκοντες—i.e. in the sense of “*alleging*.” A considerable number of instances of λέγων, λέγοντες (for φάσκων, φάσκοντες), followed by the *infinitive clause* are forthcoming in Thucydides. Thus :

- Thuc. II. 13. 2 παρήνει . . . λέγων τὴν ἰσχὺν ἀπὸ τούτων εἶναι, he urged . . . alleging that.
 Thuc. III. 70. 3 ὑπάγουσιν αὐτὸν λέγοντες Ἀθηναίοις τὴν Κέρκυραν καταδουλοῦν, brought him to trial alleging . . .
 Thuc. IV. 22. 2 Κλέων πολλὸς ἐνέκειτο λέγων γιγνώσκειν . . ., was insistent in the *allegation* that he was aware . . .
 Thuc. IV. 70. 2 ad fin. ἡξίου δέξασθαι σφᾶς λέγων ἐν ἐλπίδι εἶναι ἀναλαβεῖν Νίσαιαν.
 Thuc. V. 49. 2 ἀντέλεγον . . . λέγοντες μὴ ἐπηγγέλλαι πω ἐς Λακεδαίμονα τὰς σπονδὰς. Compare *ibid.* 1 φάσκοντες.

See also V. 46. 1 ; VI. 52. 2, and 79. 1 ; VIII. 70. Cf. Marchant's note to Thuc. VI. 6. 2.

§ 357. (b) φημί and φάσκω always take the *infinitive clause*, as also do verbs expressive of *oaths*, *prayer*, *vows*, as well as such as mark will-effort—i.e. *commands*, *wishes*—also ἀξιῶ, “I claim or deem worthy, right,” etc. (See §§ 255, 256, also §§ 18 and 19.)

§ 358. (c) The remaining verbs of “saying” admit for the most part *both constructions*, the ὥς or ὅτι being the more common. Such are : ἀποκρίνομαι, ἀπολογοῦμαι, ἀπομνημονεύω, βοῶ, διηγοῦμαι (narrate), διδάσκω, δισχυρίζομαι (assert), κηρύττω, μαρτυρῶ, μνηνύω, μνημονεύω (recall, remind), σημαίνω, ἐπιδείκνυμι, ἐπαγγέλλομαι, κ.τ.λ. ; but ἀρνέομαι and ὁμολογῶ more usually take the *infinitival construction*, especially when the subject is the same in principal and subordinate clause :

THEORY OF ADVANCED GREEK COMPOSITION

Æsch. De Falsa 116 ἀπεφηνάμην ὅτι . . .

Ibid. 117 τὴν ἀρχὴν τῆς στρατείας δικαίαν ἀπεφηνάμην εἶναι.

Ibid. 133 ἀπεκρίναντο αὐτῷ τὰ τῆς Σπάρτης δεινὰ δεδιέναι.

§ 359. (d) If *vivid presentation* is required—i.e. where there is need to emphasize *direct knowledge*—the participial construction, not the ὥς or ὅτι clause, prevails after such verbs as ἀγγέλλω, ἀποδείκνυμι, δείκνυμι, δηλῶ, ἐξελέγχω, ποιῶ, and τίθημι (=to represent, imagine). Suppose the man to be alive=ζῶντα τὸν ἄνδρα ποίει.

N.B. This is not Oratio Obliqua nor Reported Statement strictly so called.

VERBA SENTIENDI

§ 360. 5. This class includes all verbs expressive of—

(i.) SENSE-PERCEPTION.

(ii.) MENTAL PERCEPTION—i.e.

(a) *Knowledge*, its ascertainment and retention.

(b) *Thought* and *Opinion*.

The verbs which mark *Sense-perception* usually take the *Participial Clause*.

Such as mark *Knowledge*, its ascertainment and retention, also take the *Participial Clause*.

Such as mark *Thought* and *Opinion* take the *Infinitive Clause*.

(i.) SENSE-PERCEPTION

The predominance of the participial construction after these verbs is probably due to the fact that they convey direct and personal observation through the direct exercise of the senses.

Such verbs are: ἀκούω, ἀκροῶμαι (hear), βλέπω, ὁρῶ (see), περιορῶ (overlook), also αἰσθάνομαι (I perceive).

§ 361. But if through these verbs it is intended to convey *second-hand*, *indirect*, or *inferential* perception, they will be construed with the ὥς or ὅτι clause. Hence αἰσθόμενος ὅτι is not unusual, whereas αἰσθόμενος with infinitive is rare.

THEORY OF ADVANCED GREEK COMPOSITION

EXAMPLES OF *INFERENTIAL* SENSE-PERCEPTION

(α) After recitation of a document we constantly find the orators appealing to their audience with the words *ἀκούετε ὅτι*. This expression is tantamount to “you hear *and infer*.”

You hear (and infer) that the law commands.	<i>Ἀκούετε ὅτι κελεύει ὁ νόμος.</i> Lys. I. 32.
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You hear (and realize) from the dates read out and the additional evidence of the witnesses that . . .	<i>Ἀκούετε τῶν χρόνων παραναγιγνωσκομένων καὶ τῶν μαρτύρων ὑμῖν προσδιάμαρτυρούντων ὅτι . . .</i> Æsch. De Falsa 135.
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Cf. also Lys. 1. 30 *ἀκούετε ὅτι αὐτῷ τῷ δικαστηρίῳ τῷ ἐξ Ἀρείου Πάγου εἴρηται.*

Æsch. De Falsa 129 *ἀκούετε ὅτι* “*τοὺς ὅρκους ἀποδέδωκα*” φησί.

(β) Even *before the recitation* of a document the audience is invited to “hear and infer” in the words *ἀκούετε ὅτι*.

The truth of my statements hear (and infer) from the decree. Cf. Dem. De Cor. 40.	<i>Ὅτι δ' ἀληθῆ λέγω ἀκούσατε τοῦ ψηφίσματος.</i> Æschin. De Falsa 73.
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(γ) The phrase *αἰσθόμενος ὅτι* is not infrequent.

§ 362. N.B. 1. The infinitival clause after verbs of hearing, *ἀκούω*, etc., is comparatively rare. We find: *ἀκούω μέγα φρονεῖν αὐτόν* (Dem.). *καὶ πρότερόν ποτ' ἀκούω ξενικὸν τρέφειν ἐν Κορίνθῳ τὴν πόλιν* (Dem. IV. 24). We also find (Thuc. 6. 59): *αἰσθόμενος αὐτοὺς μέγα δύνασθαι.*

§ 363. N.B. 2. Observe also the *inferential* statements after *ὁρῶ*:

You <i>notice</i> his time of life, and that he is well on in years.	<i>Ὅρᾱτε γὰρ τὴν ἡλικίαν ὅτι πόρρῳ ἤδη ἐστὶ τοῦ βίου.</i> Pl. Apol. 38. c.
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When we perceived (and realized) that disaster and death befell many of our citizens.	<i>Ἐπειδὴ ἐωρῶμεν ὅτι πολλοῖς τῶν πολιτῶν εἶεν συμφοραί.</i> Cf. § 332.
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THEORY OF ADVANCED GREEK COMPOSITION

Whence it can be clearly seen Ἐξ ὧν καὶ σαφέστατ' ἂν τις
(i.e. inferred) that . . . ἴδοι ὅτι. Cf. De Cor. 227
 ὁρῶν ὅτι. Ib. 158 ὁρᾶθ' ὅτι.

(ii.) MENTAL PERCEPTION

§ 364. (a) The *Participial construction* usually follows on verbs implying *knowledge* and its *ascertainment* and *retention*. Such verbs are: οἶδα, ἐπίσταμαι, γιγνώσκω, know; εὕρισκω and καταλαμβάνω, discover, detect; μανθάνω, ascertain; πυνθάνομαι, ascertain by enquiry; κατανοῶ, observe; οὐκ ἄγνοῶ, *haud nescio*; μέμνημαι, μιμνήσκομαι, remember.

§ 365. If, however, the *knowledge* predicated is *indirect* the ὥς or ὅτι clause may be used, hence we frequently find εἰ οἶδ' ὅτι . . . (φεύξοιτο e.g.), γνούς ὅτι . . . (Thuc. VI. 19).

Other instances of indirect knowledge are:

- Dem. Phil. I. 24 οἶδα ἀκούων ὅτι, I know from hearsay that . . .
Ibid. 29 ἐγὼ γὰρ οἶδα σαφῶς ὅτι
Æsch. De Falsa 145 εἰ δ' ἴσται ὅτι.
Lys. 19. 4 οἶμαι γὰρ πάντας ὑμᾶς εἰδέναι ὅτι. Cf. ibid. 26. 16, 19. 11.
Isoc. 2. 27 εἰδὼς ὅτι, also 3. 18 εἰδότες ὅτι.
Dem. Phil. I. 3 ἔν' εἰδητ' ὅτι. Cf. VII. 21 οἶδα γὰρ ὅτι.
Isoc. 2. 53 γιγνώσκων ὅτι.
Isoc. 6. 29 ἐκ τῶν ἐχομένων γνώσεσθε σαφέστερον ὅτι.
Lys. 25. 19 and 25. 15 πάντες ἐπίστασθε ὅτι.
Isoc. 3. 29 ἔν' ἐπίστησθε ὅτι. (N.B. The *need* of information is assumed.)
Isoc. 6. 48 ἐπιστάμενος ὅτι.
Isoc. 6. 103 οἶμαι γὰρ ὑμᾶς οὐκ ἄγνοεῖν ὅτι.
Dem. οὐδεὶς ἄγνοεῖ ὅτι. Cf. Æsch. Ctes. 205 μηδ' ἄγνοεῖθ' ὅτι, and ibid. 189.
Isoc. 6. 52 ἀναμνήσθητε πρὸς ὑμᾶς αὐτοὺς ὅτι.
Æsch. Ctes. 30 ὅτι δ' ἀληθῆ λέγω ἐξ αὐτῶν τῶν νόμων μαθήσεσθε.

An infinitival clause is occasionally found after πυνθάνομαι:

- Æsch. Ctes. 189 πυνθάνομαί γ' αὐτὸν μέλλειν λέγειν ὥς.
Æsch. Ctes. 215 πυνθάνομαι γὰρ λέξειν αὐτόν.
Lys. 12. 62, 6. 37 πυνθάνομαι γὰρ ταῦτα ἀπολογήσεσθαι αὐτόν.

§ 366. (b) The *Infinitival construction* follows almost invariably on verbs expressive of *thought* and *opinion*. Such are νομίζω,

THEORY OF ADVANCED GREEK COMPOSITION

ἡγοῦμαι, and οἶμαι (cf. δοκεῖ), ὑπολαμβάνω, “I take it,” “I assume”; also after verbs indicative of *suspicion*—e.g. ὑποτοπῶ, ὑποπτεύω, ἀπιστῶ (distrust), and of *expectation*—e.g. προσδοκῶ, προσδέχομαι; also after ἀξιῶ, in the sense of “deem right.” Verbs of “hoping”—e.g. ἐλπίζω—usually take the infinitive or the potential infinitive clause.

§ 367. Both constructions—i.e. the ὥς or ὅτι clause and the infinitival clause—are admissible after ἐνθυμοῦμαι, “I reflect,” and λογίζομαι, “I reckon, infer, argue, reflect.”

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|-----------------|--|
| Isoc. 6. 109 | ἐνθυμηθέντες ὅτι. |
| Isoc. 1. 48 | ἐνθυμοῦ δ' ὅτι. |
| Andoc. Myst. 52 | καὶ τότε ἐνεθυμήθην καὶ ἐλογιζόμην ὅτι οἱ
μὲν αὐτῶν ἐτεθνήκεσαν. |
| Lys. 26. 6 | τάδ' ἐνθυμείσθ' ὅτι. Cf. also Lys. 24. 19,
26. 6, 28. 10, 24. 19. |

§ 368. In both the participial and infinitival clauses the *personal construction*, with retention of nominative, is used when the subject of principal and subordinate clauses is the same—e.g.

Οἶδα ἀγαθὸς ὢν.
Νομίζω ἀγαθὸς εἶναι.

But

Οἶδα αὐτὸν ἀγαθὸν ὄντα.
Νομίζω αὐτὸν ἀγαθὸν εἶναι.

B. THE SYNTACTICAL STRUCTURE (MOODS) OF THE ὥς OR ὅτι CLAUSE

§ 369. After *primary tenses* the forms of direct discourse are retained as regards mood and tense. Even the first and second person may be retained, though it is more usual to change to the third person.

After *historic tenses* the forms of direct discourse are retained or there is a change to the *optative*, but the two historic tenses, imperfect and pluperfect, do not change as a rule, but remain in the indicative.

THEORY OF ADVANCED GREEK COMPOSITION

Ηισθετο ὅτι νικῶσιν οἱ μετ' αὐτοῦ. Thuc. V. 10, 11.
 Προὔπεμψαν κηρῦξαι ὅτι Ἀθηναῖοι ἤκουσι.
 Πυθόμενος ὅτι ἐτέρας δίκας τὰς μὲν φεύγοι (in O.R. φεύγει) τὰς δ' ὠφλήκοι (in O.R. ὥφληκε).
 Τοῖς Συρακοσίοις παρῆν αἰσθάνεσθαι ὅτι ναυμαχῆσουσιν οἱ Ἀθηναῖοι (with change this would have been ναυμαχῆσοιεν). Thuc. VII. 65. 1.
 Οὐχ ἔξετε λέγειν ὅτι τὰ ὑπὸ τῶν τριάκοντα προσταχθέντα ἐποιεῖτε (no change). You shall not be able to allege that you were carrying out the orders of the thirty.

§ 370. N.B. 1. The foregoing general rule also applies to moods of indirect question (vide §§ 13 sqq.).

N.B. 2. The particle ὥς or ὅτι is sometimes redundantly prefixed to a participial clause, very rarely to an infinitive clause—e.g. ὥς μηδὲν εἰδότε ἴσθι μ' ὧν ἀνιστορεῖς.

This redundant ὅτι is even occasionally inserted before direct quotations.

The parenthetical remarks εὖ οἶδ' ὅτι, οἶδ' ὅτι, οἶσθ' ὅτι, are practically adverbial adjuncts, meaning “assuredly,” or “as I am well aware,” or “as you know.”

§ 371. N.B. 3. Φημί, “I say,” and οἶμαι, “methinks,” are also used parenthetically :

Οὕτω δὲ, οἶμαι, καὶ τὸν ποιητικὸν φήσομεν χρώματ' ἅττα ἐπιχρωματίζειν.

Ὁ τοῦ εἰδώλου μιμητής, ὁ ποιητής φάμεν τοῦ μὲν ὄντος οὐκ ἐπαῖει τοῦ δὲ φαινομένου. The imitator of the image, we assert, has no expert knowledge of being, only of appearance.

Like “inquit” in Latin, so φημί, φῆς, φησί, etc., are very frequently used to introduce verbatim quotations. But, unlike Latin, Greek has several other *verba declarandi* in use for the same purpose of introducing *direct* discourse. The neuter pronouns τόδε, τάδε, τοιάδε may be added—e.g. ἔλεγον τοιάδε, they spoke as follows :

THEORY OF ADVANCED GREEK COMPOSITION

ἡγοῦμαι, and οἶμαι (cf. δοκεῖ), ὑπολαμβάνω, “I take it,” “I assume”; also after verbs indicative of *suspicion*—e.g. ὑποτοπῶ, ὑποπτεύω, ἀπιστῶ (distrust), and of *expectation*—e.g. προσδοκῶ, προσδέχομαι; also after ἀξιῶ, in the sense of “deem right.” Verbs of “hoping”—e.g. ἐλπίζω—usually take the infinitive or the potential infinitive clause.

§ 367. Both constructions—i.e. the ὥς or ὅτι clause and the infinitival clause—are admissible after ἐνθυμοῦμαι, “I reflect,” and λογίζομαι, “I reckon, infer, argue, reflect.”

- | | |
|-----------------|--|
| Isoc. 6. 109 | ἐνθυμηθέντες ὅτι. |
| Isoc. 1. 48 | ἐνθυμοῦ δ' ὅτι. |
| Andoc. Myst. 52 | καὶ τότε ἐνεθυμήθην καὶ ἐλογιζόμην ὅτι οἱ
μὲν αὐτῶν ἐτεθνήκεσαν. |
| Lys. 26. 6 | τάδ' ἐνθυμείσθ' ὅτι. Cf. also Lys. 24. 19,
26. 6, 28. 10, 24. 19. |

§ 368. In both the participial and infinitival clauses the *personal construction*, with retention of nominative, is used when the subject of principal and subordinate clauses is the same—e.g.

Οἶδα ἀγαθὸς εἶναι.
Νομίζω ἀγαθὸς εἶναι.

But

Οἶδα αὐτὸν ἀγαθὸν εἶναι.
Νομίζω αὐτὸν ἀγαθὸν εἶναι.

B. THE SYNTACTICAL STRUCTURE (MOODS) OF THE ὥς OR ὅτι CLAUSE

§ 369. After *primary tenses* the forms of direct discourse are retained as regards mood and tense. Even the first and second person may be retained, though it is more usual to change to the third person.

After *historic tenses* the forms of direct discourse are retained or there is a change to the *optative*, but the two historic tenses, imperfect and pluperfect, do not change as a rule, but remain in the indicative.

THEORY OF ADVANCED GREEK COMPOSITION

Ηισθετο ὅτι νικῶσιν οἱ μετ' αὐτοῦ. Thuc. V. 10, 11.
 Προὔπεμψαν κηρῦξαι ὅτι Ἀθηναῖοι ἤκουσι.
 Πυθόμενος ὅτι ἐτέρας δίκας τὰς μὲν φεύγοι (in O.R. φεύγει) τὰς δ' ὠφλήκοι (in O.R. ὥφληκε).
 Τοῖς Συρακοσίοις παρῆν αἰσθάνεσθαι ὅτι ναυμαχήσουσιν οἱ Ἀθηναῖοι (with change this would have been ναυμαχήσοιεν). Thuc. VII. 65. 1.
 Οὐχ ἔξετε λέγειν ὅτι τὰ ὑπὸ τῶν τριάκοντα προσταχθέντα ἐποιεῖτε (no change). You shall not be able to allege that you were carrying out the orders of the thirty.

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THEORY OF ADVANCED GREEK COMPOSITION

Thuc. V. 86 Οἱ δὲ ξύνεδροι ἀπεκρίναντο · “ ἡ μὲν ἐπιεί-
 κεια τοῦ . . . ”

Thuc. V. 85 Οἱ δὲ τῶν Ἀθηναίων πρέσβεις ἔλεγον τοιαύδε·
 “Ἐπειδὴ οὐ . . .”

Æschin. Ctes. 67 Τίνα πρόφασιν ποιησάμενος ; ἵνα, φησίν, ἐὰν
ἤδη . . .

Ὁ οὖν Πολέμαρχος ἔφη· ὦ Σώκρατες, δοκεῖτέ μοι πρὸς ἄστὺς ὠρμηθῆναι. Pl. Rep. 327 C.

Εὐθύς με ἰδὼν ἡσπάζετο καὶ εἶπεν· ὦ Σώκρατες, οὐδὲ θαμνίζεις ἡμῖν καταβαίνων. Pl. Rep. 328 C. (σὺ δὲ οὐ Bywater).

C. REVERSION TO THE INFINITIVE CLAUSE IN PROTRACTED REPORTED SPEECH

§ 372. When a writer is reporting in *oratio obliqua* a discourse of some length, if he employs the *ὡς* or *ὅτι* clause or the participial clause to render the first principal clauses reported, he must after a pause lapse into the infinitival construction. The optative of indirect quotation may, however, be retained even in a second sentence if it be an explanatory statement introduced by the particle *γάρ* :

Ἀπεκρίναντο αὐτῷ ὅτι ἀδύνατα σφίσιν εἶη ποιεῖν ἂ προκα-
λεῖται ἄνευ Ἀθηναίων· παῖδες γὰρ σφῶν καὶ γυναῖκες παρ' ἐκείνοις
εἴησαν· δεδιέναι δὲ περὶ τῇ πάσῃ πόλει. Thuc. II. 72. 2.

Θέογυις καὶ Πείσων ἔλεγον ὥς εἶέν τινες τῇ πολιτείᾳ
ἀχθόμενοι· καλλίστην οὖν εἶναι πρόφασιν τιμωρεῖσθαι μὲν
δοκεῖν τῷ δ' ἔργῳ χρηματίζεσθαι· πάντως δὲ τὴν μὲν πόλιν
πένεσθαι τὴν δ' ἀρχὴν δεῖσθαι χρημάτων. Lys. 12. 6.

D. SYNTACTICAL STRUCTURE AFTER VERBS IMPLYING ACCUSATION, BLAME, ETC.

§ 373. After verbs of *accusing* and *defending*, the statement of *grounds of accusation or defence* is made by means of the infinitive clause, or, as is more commonly the case, by the *ὡς* or *ὅτι* clause—e.g. :

<p>They accused Gylippus of voluntarily allowing the Athenians to depart. VII. 81. 2.</p>	<p>Γύλιππον ἐν αἰτία εἶχον ἐκόντα ἀφείναι τοὺς Ἀθη- ναίους. See also § 26, p. 32.</p>
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THEORY OF ADVANCED GREEK COMPOSITION

And cf. Thuc. V. 65 : Τοὺς ἐαυτῶν στρατηγοὺς ἐν αἰτίᾳ εἶχον τὸ πρότερον καλῶς ληφθέντας πρὸς Ἀργεὶ Λακεδαιμονίους ἀφ' ἐθ' ἦναι καὶ νῦν ὅτι ἀπυδιδράσκοντας οὐδεὶς ἐπιδιώκει.

Thuc. V. 56 : Ἀργεῖοι δ' ἐλθόντες ἐπεκάλουν ὅτι ἐάσειαν κατὰ θάλασσαν παραπλεῦσαι τοὺς Λακεδαιμονίους.

Lys. Erat. 63 : Πυνθάνομαι γὰρ ἀπολογήσεσθαι αὐτὸν ὅτι ἐκείνῳ φίλος ἦν καὶ τῶν αὐτῶν ἔργων μετεῖχε.

Cf. also : Ἀπολογησόμενος ἦν κατηγορῶσιν ὅτι οὐκ ἐπείθετο.

When, however, a speaker is not stating formally the grounds of accusation, but merely assigning a motive or cause of the *blame* or *praise*, the construction is that of the causal clause (vide Part I., §§ 60 sqq.).

E. COMMANDS AND PROHIBITIONS IN ORATIO OBLIQUA

§ 374. (a) COMMANDS AND PROHIBITIONS usually pass into the infinitival clause in Oratio Obliqua.

Greek writers, however, do not hesitate to interrupt the reported narrative and to add a further introductory verb meaning to command or forbid, unless, of course, this idea was already implied in the *verbum declarandi* which introduced the whole indirect discourse. The additional verbs thus used are : ἀπαγορεύω, forbid ; κελεύω, λέγω, εἶπον, command ; ἀξιῶ and δέομαι, request ; κηρύττω, proclaim ; ἱκετεύω, beseech, etc.

Oracular commands, etc., are prefaced by some such phrase as Ἀναιρεῖ ἡ Πυθία. Expressions like Γράφει ψήφισμα prelude legislative decrees.

EXAMPLES.

Βουλευσάμενοι μετὰ τοῦ πλήθους ἔλεξαν ὅτι βούλονται ἂν προκαλεῖται Ἀρχίδαμος Ἀθηναίοις κοινῶσαι πρῶτον, καὶ ἐὰν πείθωσιν αὐτοὺς ποιεῖν ταῦτα, μέχρι δὲ τούτου σπείσασθαι σφίσιν ἐκέλευον καὶ τὴν γῆν μὴ δηοῦν. Thuc. II. 73. 1.

Ἐπεμψαν κήρυκα κελεύοντες εἰπεῖν μηδὲν νεώτερον ποιεῖν περὶ τῶν ἀνδρῶν. Thuc. II. 6. 2.

Προὔπεμψαν ἐπισκέψασθαι καὶ κηρύξαι ὅτι Ἀθηναῖοι ἤκουσιν · τοὺς οὖν ὄντας Λεοντίνων ὡς παρὰ φίλους καὶ εὐεργέτας Ἀθηναίους ἀπιέναι. Thuc. VI. 50. 4.

THEORY OF ADVANCED GREEK COMPOSITION

Ἀνεῖπεν ὁ κήρυξ, εἴ τις βούλεται συμμαχεῖν, τίθεσθαι παρ' αὐτοὺς τὰ ὅπλα. . . . *let them stack arms beside them.*

§ 375. Observe that the additional introductory verb of “ordering” is strictly necessary only when the oblique narrative was introduced by some tense of *φημί*, *φάσκω*, etc. In the latter case a *command* rendered by the infinitive clause cannot be distinguished from a *simple assertion*, whereas a *prohibition* will sufficiently reveal itself by the change of negative from *οὐ* to *μή*.

In the following report of a letter translated from the Persian, the additional *κελεύει* or equivalent is not deemed necessary even in the case of a positive command.

Thuc. IV. 50: Τὸ κεφάλαιον ἦν πρὸς Λακεδαιμονίους οὐ γιγνώσκειν ὃ τι βούλονται· πολλῶν γὰρ ἐλθόντων πρέσβεων οὐδένα ταῦτα λέγειν· εἰ οὖν βούλονται σαφὲς λέγειν, πέμψαι (let them send) μετὰ τοῦ Πέρσου ἄνδρας ὡς αὐτόν.

On the other hand, in the reported speech of Pericles (vide §§ 384 infra), Thuc. II. 13. 1, after the introductory *verbum declarandi* προηγόρευε ὅτι κ.τ.λ., we have the additional explanatory verb ἀφίησιν (αὐτὰ δημόσια εἶναι), yet the sentence following contains a prohibition without special introduction, while the next reported command is specially introduced by the addition of *παρήνει* δέ.

§ 376. (b) JUSSIVES in Oratio Obliqua may also be rendered by periphrases with *δεῖν*, *χρῆναι*, etc.—e.g. ὦν δὲ ἔνεκα μισθὸν δεῖν ὑπάρχειν.

(c) In TREATY DRAFTS, where the introductory verb is ὥμοσαν κατὰ τάδε or a similar expression, we find the *direct forms* both of commands and prohibitions retained in Oratio Obliqua. And side by side with these occurs also the infinitive clause—e.g.:

Μὴ ἐξέστω ὅπλα ἐπιφέρειν . . . ἀποδόντων . . . καὶ τοὺς ἐν Σκιώνῃ ἀφεῖναι . . . καὶ εἴ τινα ἄλλην πόλιν ἔχουσι περὶ αὐτῶν Ἀθηναίους βουλεύεσθαι. Thuc. V. 18.

II. DEPENDENT CLAUSES IN ORATIO OBLIQUA

The passage into Oratio Obliqua of *subordinate clauses* is governed by practically the same principles as that of the principal clauses.

THEORY OF ADVANCED GREEK COMPOSITION

§ 377. (1) Where the principal verb of Oratio Recta is introduced by *ὥς* or *ὅτι* the subordinate or dependent verbs—

(a) Remain unchanged in *primary sequence*.

(b) In *historic sequence* they either remain unchanged or pass into the optative *where possible*.

This is *never possible* with the imperfect or pluperfect indicative, as these tenses have no optative. In the case of the aorist indicative it is possible only where no ambiguity would arise.

It is always possible with the present, future, and perfect indicative, as also with *all subjunctives*.

(2) Where the principal verb of Oratio Recta is rendered in Oratio Obliqua by an infinitive clause (i.e. after *φημί, φάσκω*, etc.) the same rule holds, save that the adjectival (i.e. relative) clause and some adverb clauses—e.g. temporal and conditional—are sometimes put in the infinitive—(a) by attraction; (b) when not merely circumstantial, but equivalent to an additional statement.

EXAMPLES

Dependent clauses in Oratio Obliqua after historic sequence :

Xen. Ag. 1. 10 : "Ὀμοσεν Ἀγεσιλάῳ εἰ σπείσαιτο ἕως ἔλθοιεν οὗς πέμψειε πρὸς βασιλέα διαπράξεσθαι. . . . The Oratio Recta would have run : "Ἐὰν σπείσῃ ἕως ἂν ἔλθωσιν ἐκεῖνοι οὗς ἂν πέμψω"—change to optative after historic tense.

Xen. An. II. 3. 6 : "Ἐλεγον ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἥκοιεν ἡγεμόνας ἔχοντες οἱ αὐτοῦς, ἐὰν σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια. (Direct forms are retained in these dependent clauses.)

§ 378. N.B. 1. The Dependent Clauses above referred to are :

(a) All Noun Clauses—i.e. ind. quest., effort clause, clauses after verbs of fearing and verbs of emotion.

(b) The Adjective Clause.

(c) The Adverb or Circumstantial Clauses—i.e. temporal, conditional (protasis), comparative, concessive, causal, final, and consecutive.

THEORY OF ADVANCED GREEK COMPOSITION

N.B. 2. The *future optative* is never used save, according to the above rule, i.e. to represent a *future indicative of direct discourse*.

N.B. 3. Ambiguity would arise from the change of a subordinate aorist indicative to an aorist optative in oratio obliqua wherever this optative might be mistaken to represent a *subjunctive with ἄν* of direct discourse.

§ 379. In passing to Oratio Obliqua, such forms as ἐὰν εἴπῃ, πρὶν ἂν εἴπῃ, ἕως ἂν εἴπῃ, ὃς ἂν εἴπῃ, if changed after historic sequence, normally become εἰ εἴποι, πρὶν εἴποι, ἕως εἴποι, ὃς εἴποι. Accordingly direct forms of the type εἰ εἶπε, πρὶν εἶπε, ἕως εἶπε, ὃς εἶπε, etc., should not be changed in Oratio Obliqua, in order to avoid ambiguity. This change is, however, legitimate in the case of *causal* clauses—e.g. ὅτι εἶπε, “since he said,” may become ὅτι εἴποι without risk of confusion. The same applies to ἐπειδὴ εἶπε, where ἐπειδὴ means *since*, not *when*.

III. ABRUPT ORATIO OBLIQUA

§ 380. In narrative, *statements of motive* may be thrown abruptly into Oratio Obliqua without the usual introductory *verbum declarandi*. It is left to the reader to supply the missing preface “he (they, etc.) said,” “he thought,” “he felt,” etc.

Thuc. VII. 48. 1: Τῷ δὲ λόγῳ οὐκ ἐβούλετο αὐτὰ ἀσθενῆ ἀποδεικνύναι οὐδ’ ἐμφανῶς σφᾶς ψηφίζομένους μετὰ πολλῶν τὴν ἀναχώρησιν τοῖς πολεμίοις καταγγέλτους γίγνεσθαι· λαθεῖν γὰρ ἂν (ἐνόμιζε) ὁπότε βούλονται τοῦτο ποιοῦντες πολλῷ ἥσσον, “for otherwise, *he thought*, when they wanted to withdraw, they would be less in a position to escape notice when doing so.”

IV. CONCEALED ORATIO OBLIQUA IN ENGLISH

§ 381. Many reported statements are conveyed in English narrative with only the context to show that they are not the narrator’s own words. The repetition of the words “they said,” “he thought,” “they felt,” “they fancied,” etc., becomes wearisome, and hence these words are often omitted. In translation such statements may pass into abrupt Oratio Obliqua,

THEORY OF ADVANCED GREEK COMPOSITION

or, if necessary, they should be explicitly introduced by ἔφη, ἐνόμιζε, ἐδόκει, etc. Thus :

Defeated and disarmed, they knew not what reception they might get from their Campanian allies: it was possible that Capua might shut her gates against them and go over to the victorious enemy.

Ἡττηθέντες ἄοπλοι ἡπόρουν πῶς ἀποδέξωνται σφᾶς οἱ σύμμαχοι· κατὰ τὸ εἰκὸς γὰρ ἐκείνους ἀποκλείσαντας τὰς πύλας προσχωρήσειν τοῖς πολεμίοις, or προσθήσεσθαι τοῖς πολεμίοις.

V. QUESTIONS IN ORATIO OBLIQUA

§ 382. In reporting questions in Greek an introductory *verbum declarandi* must be inserted.

VI. PRONOUNS IN ORATIO OBLIQUA

§ 383. A writer who is reporting some of his own previous utterances, or an orator who is reporting to an assembly part of a former speech, can scarcely avoid the use of first and second personal pronouns.

An historian, however, whose business it is to report the utterances or speeches of others, must draw up his narrative wholly in the third person. From such Oratio Obliqua first and second person pronouns are banished. The pronouns used—all of the third person—may be divided into two classes: (a) Those that refer to the person or persons whose discourse is reported; (b) those referring to any other person or thing mentioned. The *latter* have been discussed in Chapter XVIII. on Pronouns: ἐκεῖνος, οὗτος, ὅδε, and the unaspirated forms of αὐτός in obliquo, etc. (§ 437 sqq.). The *former* correspond to *sui*, *sibi*, *sese*, and *ipse* of Latin. In Early Attic these are: for the singular, ἐαυτοῦ, οἱ, ἐ, and αὐτός nominative; for the plural, σφῶν, σφίσι, σφᾶς, and σφεῖς. These so-called indirect reflexives begin to disappear with the Attic orators, and by the time of Lycurgus this disappearance is complete. Already in Thucydides usage begins to vary. In later Attic we find ἐαυτοῦ, etc., or αὐτοῦ, αὐτόν, αὐτῷ, αὐτῶν, αὐτούς, αὐτοῖς.

THEORY OF ADVANCED GREEK COMPOSITION

EXAMPLES OF EARLY ATTIC USAGE

§ 384. Thuc. VII. 51. 1: Οἱ δὲ Συρακόσιοι καὶ αὐτοὶ τοῦτο πυθόμενοι ἐγηγερμένοι ἦσαν μὴ ἀνιέναι τὰ τῶν Ἀθηναίων ὡς καὶ αὐτῶν (the last mentioned—i.e. Athenians) κατεγνωκότων μηκέτι κρεισσόνων εἶναι σφῶν.

Thuc. VII. 56. 2: Νομίζοντες πολὺ σφῶν καθυπέρτερα τὰ πράγματα εἶναι . . . καὶ καλὸν σφίσι ἐς τοὺς ἄλλους Ἑλληνας τὸ ἀγώνισμα φανείσθαι . . . καὶ αὐτοὶ δόξαντες αὐτῶν αἵτιοι εἶναι (considered to be the authors of *these feats*) ὑπὸ τῶν ἔπειτα πολὺ θαυμασθήσεσθαι.

Thuc. II. 5. 3: Κήρυκα ἐξέπεμψαν λέγοντες ὅτι οὔτε τὰ πεποιημένα ὁσίως δράσειαν ἐν σπονδαῖς σφῶν πειραθέντες καταλαβεῖν τὴν πόλιν (*irrsorum urbem*).

Thuc. V. 32. 3: Οἱ Κορίνθιοι ἐδέοντο σφῶν τε καὶ Ἀργείων συμμάχους γίγνεσθαι.

Thuc. V. 49. 1: Καὶ Λακεδαιμόνιοι τοῦ ἱεροῦ ὑπὸ Ἡλείων ἐῖρχθησαν ὥστε μὴ θύειν . . . οὐκ ἐκτίνοντες τὴν δίκην ἣν Ἡλείοι κατεδικάσαντο αὐτῶν φάσκοντες ἐς σφᾶς ἐπὶ Φόρκου τε τείχος ὅπλα ἐπενεγκεῖν καὶ ἐς Λέπρεον αὐτῶν ὀπλίτας ἐσπέμψαι.

Here σφᾶς refers to the Eleans, subject of φάσκοντες, as does αὐτῶν—i.e. “Lepreum, part of *their* territory.” If this pronoun be construed with ὀπλίτας so as to refer to the Lacedemonians, then it should be αὐτῶν not αὐτῶν. Graves, in a comment on this passage, says that “Jowett seems right in taking αὐτῶν with ὀπλίτας.” I feel sure that if Jowett did so he read αὐτῶν unaspirated.

Thuc. V. 49. 2: Λακεδαιμόνιοι ἀντέλεγον μὴ δικαίως σφῶν καταδεδικάσθαι.

Thuc. V. 50. 4: Ἐς δὲ Κόρινθον Ἀργεῖοι καὶ οἱ ξύμμαχοι ἀφίκοντο δεησόμενοι αὐτῶν παρὰ σφᾶς ἐλθεῖν. To ask them (the Corinthians) to join them (i.e. Argives and allies).

Κήρυγμα ποιοῦνται πρῶτον μὲν τῶν νησιωτῶν εἴ τις βούλεται ὡς σφᾶς ἀπιέναι, to go over to them—i.e. “the authors of the proclamation,” *ad se*. Λέγων ὅτι πλείους ἔτι αἱ λοιπαὶ εἰσι νῆες χρήσιμαί σφίσι ἢ τοῖς πολεμίοις, Thuc.—“plures sibi

THEORY OF ADVANCED GREEK COMPOSITION

quam hostibus.” Οὐδενὶ τρόπῳ οἱ ἔφη ἀρέσκειν ἐν τῷ αὐτῷ ἔτι μένειν, Thuc. “Minime *sibi* placere,” not at all acceptable to *him*.

Ἐκέλευσε Πολέμαρχος δραμόντα τὸν παῖδα περιμεῖναι ἐκελεύσαι. Polemarchus ordered his slave to run on and bid *him* wait for *him* (i.e. for Polemarchus, subject of principal clause). Pl. Rep. 327b.

Περικλῆς προηγόρευε τοῖς Ἀθηναίοις ὅτι Ἀρχίδαμος μὲν οἱ ξένος εἴη . . . τοὺς δ' ἀγροὺς τοὺς ἐαυτοῦ καὶ οἰκίας ἦν ἄρα μὴ δηώσωσιν οἱ πολέμοι ἀφήσιν αὐτὰ δημόσια εἶναι· καὶ μηδεμίαν οἱ ὑποψίαν κατὰ ταῦτα γίνεσθαι. Thuc. II. 13. 1. And let no suspicion, he said, attach to him on this score (see § 375).

But with the orators aspirated forms of αὐτός prevail, thus : Lys. 23: Γυνὴ φασκούσα αὐτῆς αὐτὸν εἶναι. And Εἴ τις τοῦτον ἄγοι φάσκων ἐαυτοῦ δοῦλον εἶναι . . . alleging that the slave is *his*, *sui esse*.

THE USE OF INDIRECT REFLEXIVES

§ 385. *Obs. 1.* The use of ἑ, οἱ, σφῶν, σφίσι, σφᾶς, is more common in the older Attic writers—e.g. Plato and Thucydides. With the orators αὐτός, αὐτοῦ, etc., are more in evidence. The indirect reflexives begin to disappear from Lysias onwards. The gradual disuse is seen completed in Lysurgus and his contemporaries.

§ 386. *Obs. 2.* Even in early Attic σφεῖς, nominative, is not so common as αὐτοί. Examples of σφεῖς are :

Ἐν αἰτία εἶχον . . . ὅτι οἱ μὲν σώζονται σφεῖς δὲ προδίδονται. Thuc. V. 65. 5.

Εὐφραμίδας οὐκ ἔφη τοὺς λόγους τοῖς ἔργοις ὁμολογεῖν· σφεῖς μὲν γὰρ περὶ εἰρήνης καθῆσθαι. Thuc. V. 55. 1.

Πρωταγόρας καὶ Πρόδικος δύνανται τοῖς ἐφ' ἑαυτῶν παριστάναι ὥς οὔτε τὴν πόλιν τὴν αὐτῶν διοικεῖν οἰοί τ' ἔσονται ἐὰν μὴ σφεῖς αὐτῶν ἐπιστατήσωσι τῆς παιδείας.

And in Oratio Recta we find: Ἐπειδὴ δὲ ἐκείνοί τε ἀπέκρυσαν καὶ σφεῖς ἡσύχαζον. Thuc. V. 65. 6.

THEORY OF ADVANCED GREEK COMPOSITION

Obs. 3. Ἐαυτοῦ also even in *Old Attic* is more frequent than οὐ.

Σφῶν, ETC., AS DIRECT REFLEXIVES

§ 387. *Obs. 4.* The pronouns σφῶν αὐτῶν, σφᾶς αὐτούς, etc., will be sometimes found in a *subordinate* clause referring to the subject of the latter. In this case they are *direct reflexives*—e.g. Ἐλεγον οἱ Συρακόσιοι ὅτι οἱ μετὰ Δημοσθένους παραδεδώκοιεν σφᾶς αὐτούς.

In such cases, however, the normal direct reflexive was ἐαυτῶν, ἐαυτοῖς, etc.; and in the singular ἐαυτοῦ, ἐαυτόν, etc.

§ 388. *Obs. 5.* The plural forms of these pronouns, usually with addition of αὐτῶν, αὐτοῖς, etc., are used, especially in Thucydides, as *direct reflexives* also in *principal* clauses—i.e. referring to the subject of the principal verb. The singular forms of such direct reflexives were not οὐ, οἶ, ἔ, but ἐαυτοῦ, ἐαυτῶ, ἐαυτόν.

EXAMPLES

Παρέδοσαν σφᾶς αὐτούς. Thuc. VII. 82 *et alibi passim*.

Ἐρριψαν ἐς τὸ ἔξω σφᾶς αὐτούς. Thuc. II. 4.

Πρῶτον γὰρ σφίσιν αὐτοῖς ἀπαγγέλλουσι. Thuc. V. 49. 3.

Τότε μὲν κέρας εὐώνυμον Σκιρίται αὐτοῖς καθίσταντο ἀεὶ ταύτην τὴν τάξιν μόνοι Λακεδαιμονίων ἐπὶ σφῶν αὐτῶν ἔχοντες. Thuc. V. 67. 1.

Φυλακὴν σφῶν τε αὐτῶν καὶ τῶν συμμάχων κατὰ γῆν καταλιπόντες. Thuc. V. 114. 2.

INDIRECT REFLEXIVES IN ORATIO RECTA

§ 389. *Obs. 6.* Even in *Oratio Recta* the complex sentence of Early Attic used these indirect reflexives to refer back to the subject of the principal verb in subordinate clauses—noun clauses especially, and even in some adverb clauses:

Φοβοῦνται μὴ οἱ Ἀθηναῖοι σφίσιν ἐπέλθωσιν.

Thuc. V. 32. 4: Ὀρρώδησαν μὴ οὐδεὶς ἔτι σφίσι προσχωρῇ.

Thuc. V. 32. 7: Βοιωτοὶ μὲν . . . ἀπεῖπον τὰς δεχημέρους (ἐπισπονδὰς) ἀξιούντων καὶ αἰτιωμένων Κορινθίων ξυνθέσθαι σφίσι (σφίσι refers not to Βοιωτοί, but to Corinthians).

THEORY OF ADVANCED GREEK COMPOSITION

§ 390. *Obs.* 7. The use of indirect reflexives in the subordinate clause of Oratio Recta must be pronounced to have been in a state of flux with Thucydides.

Taking as normal Thucydidean usage of unaspirated αὐτός *in obliquo* what is given in § 444, one has to register considerable—

ENCROACHMENT OF INDIRECT REFLEXIVES (σφᾶς, σφῶν, σφίσι, etc.) on the unaspirated forms of αὐτός *in obliquo*. In the two following instances αὐτοῖς and ἀπ' αὐτῶν might be used as well—i.e. of last mentioned :

Thuc. VII. 80 : Τῷ Νικίᾳ καὶ Δημοσθένει ἐπειδὴ κακῶς σφίσι τὸ στράτευμα εἶχε (σφίσι = αὐτοῖς).

Thuc. V. 73 : Οἱ μὲν Ἀθηναῖοι ὡς παρήλθεν καὶ ἐξέκλινεν ἀπὸ σφῶν τὸ στράτευμα . . . καθ' ἡσυχίαν ἐσώθησαν (ἀπ' αὐτῶν would do just as well). And contrast Μήλιοι ξυνεχώρησαν τοῖς Ἀθηναίοις ὥστ' ἐκείνους περὶ αὐτῶν (not σφῶν) βουλευσάμενοι. Thuc. V. 116. 4.

§ 391. *Obs.* 8. The writer of Greek prose who takes Thucydides for model will act wisely in never using the reflexives εἶ, οἶ, σφῶν, σφίσι, σφᾶς, save as indirect reflexives, either in Oratio Obliqua or in subordinate noun clauses of Oratio Recta and in certain adverb clauses. For *direct* reflexives it will be safer to follow the more normal usage : ἐαυτόν, ἐαυτοῦ, etc., though here, too, Thucydidean usage varied.

§ 392. In such examples as the foregoing the *indirect* reflexive σφῶν, etc., is quite admissible as referring to the subject of a principal verb, *at least in Early Attic*. But the unaspirated αὐτός, *in obliquo*, merely marking the *person or thing last mentioned*, is just as idiomatic. The latter form prevails in later Greek, vide § 445, and compare the following passage in Thucydides :

Καὶ Ἀθηναίων αὐτοῖς (the last-mentioned) χίλιοι ἐβοήθησαν ὀπλῖται . . . πυθόμενος δὲ τοὺς Λακεδαιμονίους ἐξεστρατεῦσθαι καὶ ὡς οὐδὲν ἔτι ἔδει αὐτῶν ἀπῆλθεν. Thuc. V. 55. 4. N.B. We might have had σφῶν instead of this last αὐτῶν.

§ 393. In the following passages where one might expect αὐτῶν, αὐτοῖς, the occurrence of σφῶν, σφίσι, though seemingly exceptional, admits of some explanation.

THEORY OF ADVANCED GREEK COMPOSITION

Thuc. I. 55. 2. Αἰτία αὕτη ἐγένετο τοῦ πολέμου τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους, ὅτι σφίσιν ἐν σπονδαῖς μετὰ Κερκυραίων ἐναυμάχουν.

Here αὐτοῖς connoting *last mentioned* might have been used without ambiguity, as the nominative to ἐναυμάχουν is obviously Ἀθηναῖοι. The indirect reflexive is, however, justifiable, as αἰτία ἐγένετο τοῖς Κορινθίοις is virtually ἐν αἰτία εἶχον Κορίνθιοι τοὺς Ἀθ.

Thuc. I 30. 3. Κορίνθιοι πέμψαντες ναῦς . . . ἐπεὶ σφῶν οἱ ξύμμαχοι ἐπόνουν . . . ἐστρατοπεδεύοντο ἐπὶ Ἀκτίῳ τῆς Θεσπρωτίδος φυλακῆς ἕνεκα καὶ τῶν ἄλλων πόλεων ὅσαι σφίσι φίλῃαι ἦσαν. See § 445.

Here σφῶν, as well as σφίσι, is admissible as early Attic indirect reflexives. Yet αὐτῶν could have been used instead of σφῶν, referring to *last mentioned*. This is a case of Thucydidean flux.

Thuc. IV. 113. 3. Κατέφυγον δὲ καὶ Τορωναίων ἐς αὐτοὺς ὅσοι ἦσαν σφίσι ἐπιτήδαιοι.

Here one would have expected αὐτοῖς connoting *last-mentioned* αὐτούς. Still, though it refers directly only to αὐτούς "them," it recalls Ἀθηναῖοι who dominate previous long sentence.

Thuc. VII. 10. 2. Μετὰ δὲ τοῦτο πανταχόθεν σφίσι τῶν Συρ. καὶ ξυμμάχων ἐπιφερομένων, οὐ πρὸς τῷ ζεύγματι ἔτι μόνον ἡ ναυμαχία ἀλλὰ κατὰ τὸν λιμένα ἐγίγνετο.

We might have had αὐτοῖς. The *indirect reflexive* is, however, defensible, as it refers to the implied nominative of principal sentence; for ἡ ναυμαχία ἐγίγνετο = ἐναυμάχουν οἱ Ἀθηναῖοι.

Obs. 9. ENCROACHMENT OF UNASPIRATED αὐτός in *obliquo* on the indirect reflexives σφῶν, σφίσι, etc.

§ 394. In Thucydides we find a number of passages with αὐτόν, αὐτούς, etc., where according to what is accepted as his *normal usage* we should undoubtedly expect the reflexive forms σφῶν, σφίσι, etc. If these readings are genuine a possible explanation is this. The writer's personality obtrudes on that of the sentence-subject of his narrative. The writer's standpoint, by a sort of forgetfulness, prevails over that of his subject; and thus, whereas the standpoint of the principal subject *affected by the action* calls for an indirect reflexive, from the writer's point of view, it becomes only an affair of "him" and "them" *last mentioned*. At any rate, these instances are somewhat exceptional in Thucydides. They are in some respects comparable to the instances quoted from Dem. under § 447.

Thuc. II. 65. 1. Τοιαῦτα ὁ Περικλῆς λέγων ἐπειρᾶτο τοὺς Ἀθηναίους τῆς τε ἐς αὐτὸν ὀργῆς παραλύειν.

We should expect ἐαυτόν or ἐ.

Thuc. IV. 50. 3. Εἰ οὖν βούλονται σαφὲς λέγειν πέμψαι μετὰ τοῦ Πέρσου ἄνδρας ἐς αὐτόν.

We should expect ἐαυτόν or ἐ.

THEORY OF ADVANCED GREEK COMPOSITION

Thuc. V. 32. 5. Ἐκέλευον οἱ Κορίνθιοι τοὺς Βοιωτοὺς ἀκολουθήσαντας Ἀθήναζε καὶ σφίσι ποιῆσαι (σπονδὰς) ὥσπερ Βοιωτοὶ εἶχον, μὴ δεχομένων δὲ Ἀθηναίων, ἀπειπεῖν τὴν ἐκεχειρίαν καὶ τὸ λοιπὸν μὴ σπένδεσθαι ἄνευ αὐτῶν.

We should expect ἄνευ σφῶν as we have σφίσι above.

Thuc. V. 64. 3. Καὶ τοῖς μὲν Ἀρκάδων σφετέροις οὖσι συμμάχοις προεῖπον ἀθροισθεῖσιν ἵνα κατὰ πόδας αὐτῶν ἐς Τεγέαν.

We should expect σφῶν corresponding to σφετέροις.

Thuc. V. 40. Πρότερον ἐλπίζοντες εἰ μὴ μείνειαν αὐτοῖς αἱ πρὸς Λακεδαιμονίους σπονδαὶ τοῖς γοῦν Ἀθηναίοις σύμμαχοι ἔσεσθαι. Here again we should expect σφίσι, though not with such certainty as in foregoing instance. The point of view seems to be that of the author not that of the ἐλπίζοντες.

THEORY OF ADVANCED GREEK COMPOSITION

The rest, *notwithstanding* their eagerness, were unable to land. Οἱ δ' ἄλλοι προθυμοῦντο μὲν ἀδύνατοι δ' ἦσαν ἀποβῆναι.

The men of Olpe, *though* not joining (in the expedition), gave hostages. Ὀλπαῖοι δὲ ὁμήρους μὲν ἔδοσαν ἠκολούθουν δὲ οὐ. Thuc. III. 101. 2.

N.B. 4. Δέ may be replaced by an equivalent particle—e.g. ἀλλά, εἴτα, ἔπειτα, etc.

N.B. 5. Some idioms due to parataxis of μέν . . . δέ :

§ 397. (a) Everyone *without exception*. Οὐχ ὁ μὲν ὁ δ' οὐ, ἀλλ' ἅπαντες.

(b) While seemingly so, it is not so. Φαίνεται μὲν ταῦτα, ἔστι δ' οὐ.

To be in *appearance*, but not in reality. Δοκεῖν μὲν εἶναι δ' οὐ, or εἶναι μὲν οὐ, δοκεῖν δέ, or εἶναι μὲν οὐ, ἀλλὰ δοκεῖν.

(c) The following antitheses are very common :

On *the pretext* . . . but in *reality*. Πρόφασιν μὲν . . . τὸ δ' ἀληθές.

Natural)(*Conventional*. Φύσει μὲν . . . νόμῳ δέ.

In public (life, etc.) . . . in private. Δημοσίᾳ μὲν . . . ἰδίᾳ δέ.

Deeds)(words. Ἔργῳ μὲν . . . λόγῳ δέ.

Professedly)(actually. } λόγῳ μὲν . . . ἔργῳ δ' οὐ.
Promise)(performance.

§ 398. (d) Different subdivisions or sets or classes of persons and things are enumerated by means of ὁ μὲν . . . ὁ δέ, οἱ μὲν . . . οἱ δέ.

Vide Distributed Nominative, § 459.

If we decline to repel the one as of no consequence, and give in to the other in everything. . . . Εἰ τὸν μὲν ὥς φαῦλον οὐκ ἀμυνόμεθα τῷ δ' ὥς φοβερῷ πάνθ' ὑπείξομεν πρὸς τίνας παραταξόμεθα; Dem. XV. 198.

THEORY OF ADVANCED GREEK COMPOSITION

Some might be put down as
Arcadians, others as Spar-
tans.

While some want this, others
that.

The men in Platæa had fared
thus, while the rest of the
Thebans . . .

They captured some, others
actually escaped them.

The Athenian cavalry con-
tingent on the spot con-
sisted of two hundred and
fifty troopers, for whom they
obtained horses *partly* by
taking them from the Eges-
tæans and *partly* by pur-
chase.

Despotisms are more com-
petent than other forms of
government to win people
to their side. Some they
are able to gain by per-
suasion, others by force.
Again, they can buy the
help of some, while others
they cajole by various arti-
fices (into siding with them.)

Τοὺς μὲν Ἀρκάδας τοὺς
δὲ Λάκωνας εἶναι νομίσκειν
ἄν τις.

Τῶν μὲν ταυτὶ τῶν δὲ ταυτὶ
βουλομένων.

Οἱ μὲν ἐν τῇ Πλαταίᾳ οὕτως
ἐπεπράγεσαν οἱ δ' ἄλλοι
Θηβαῖοι . . .

Τοὺς μὲν κατέλαβον οἱ δὲ
καὶ διέφυγον αὐτούς.

Καὶ Ἀθηναίων ὑπήρχον ἵπ-
πεῖς πεντήκοντα καὶ δια-
κόσιοι οἷς ἵππους τοὺς μὲν
παρ' Ἐγεσταίων ἔλαβον
τοὺς δ' ἐπρίαντο. Thuc.
VI. 91. 1.

Καὶ τοὺς μὲν πείσαι τοὺς
δὲ βιάσασθαι, παρὰ δὲ
τῶν ἐκπρίασθαι, τοὺς δὲ
ταῖς ἄλλαις θεραπείαις
προσαγαγέσθαι μᾶλλον αἱ
τυραννίδες τῶν ἄλλων πολι-
τειῶν οἰαί τ' εἰσίν. Isoc.
3. 22.

§ 399. B. (1) Greek writers wishing to emphasize *particular*
or specific considerations, motives, etc., frequently have recourse
to the formula ἄλλα τε πολλὰ καὶ . . .

Besides other damages they
inflicted the following.

Ἄλλα τε πολλὰ ἔβλαπτον
καὶ τόδε μάλιστα.

CHAPTER XV
PARATAXIS AND PARENTHESIS

PARATAXIS

It is a well-known fact that, in the early stages of a literature, parataxis—i.e. the independent enunciation of propositions in juxtaposition—prevails over subordination. Again, parataxis is more frequent in an analytical than in a synthetic language. When, however, English and Greek are compared, it will be found that a few relics of the primitive and more simple paratactical constructions remain in Greek, where the corresponding English clauses call for subordination. While not attempting to give a full account of parataxis in Greek, it is proposed to point out the more salient instances of Greek parataxis.

A. μέν . . . δέ

§ 395. The particles μέν . . . δέ introduce two collateral or co-ordinate statements *with* or *without* contrast:

Such was Nicias' discourse.
The hardships of preparation did not wean them of their longing for the expedition; but . . .

Ὁ μὲν Νικίας τοσαῦτα εἶπε·
οἱ δὲ τὸ μὲν ἐπιθυμοῦν τοῦ
πλοῦ οὐκ ἐξηρέθησαν ὑπὸ
τοῦ ὀχλώδους τῆς παρα-
σκευῆς πολὺ δὲ μᾶλλον
ῥρμηντο.

Such was the speech of Alcibiades. The Athenians on hearing it remained much more eager than before for the expedition.

Τοσαῦτα μὲν ὁ Ἀλκιβιάδης
εἶπεν· οἱ δ' Ἀθηναῖοι ἀκού-
σαντες πολλῶ μᾶλλον ἢ
πρότερον ῥρμηντο στρα-
τεύειν.

N.B. 1. In the first of the foregoing sentences the first pair of adversative particles merely indicate the succession of two

THEORY OF ADVANCED GREEK COMPOSITION

events; the second pair mark genuine contrast. In the second sentence there is merely sequence of two events without contrast according to our notions.

N.B. 2. In translation from Greek these particles must often be ignored. And *vice versa* in composition they must frequently be inserted, even when there occurs no word in English to suggest the need of such insertion.

§ 396. N.B. 3. The parataxis of μέν . . . δέ must sometimes be used where one of the English clauses to be translated is in *subordinate* position, and introduced by "whereas," "notwithstanding," "without," etc. And cf. § 58.

They restrained them, <i>though</i> with difficulty.	Σχολῇ μὲν κατεῖχον δ' αὐτούς.
<i>Though</i> some were bound to escape, the majority were doomed to perish.	Οἱ μὲν ἄρα ἔμελλον σωθῆσθαι οἱ δὲ πλείους ἀπολείσθαι.
He is content with every phase of his present circumstances, <i>without</i> exception.	Στέργει τοῖς παροῦσι οὐ τοῖς μὲν τοῖς δ' οὐ, ἀλλ' ἅπασιν.
As is the case with many persons who, <i>while</i> doing a favour to their friends, do it disagreeably.	Ὅπερ πάσχουσι πολλοὶ ποιοῦντες μὲν ἀηδῶς δὲ τοῖς φίλοις ὑπουργοῦντες.
Persons who, <i>notwithstanding</i> their promises of prosperity, are themselves in many straits.	Οἱ τοῖς μὲν ἄλλοις εὐδαιμονίαν ὑπισχνούμενοι, αὐτοὶ δ' ἐν πολλαῖς ἀπορίαις ὄντες. Isoc. II. 39.
For all men loathe not so much those who swerve from the path of virtue as those persons who, <i>while</i> professing moral excellence, differ in no way from the common herd. And rightly so.	Πάντες γὰρ μισοῦσι οὐχ οὕτω τοὺς ἑξαμαρτάνοντας ὥς τοὺς ἐπιεικεῖς μὲν φήσαντας εἶναι, μηδὲν δὲ τῶν τυχόντων διαφέροντας, εἰκότως. Isoc. I. 48.

THEORY OF ADVANCED GREEK COMPOSITION

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The men of Olpe, *though* not joining (in the expedition), gave hostages. Ὀλπαῖοι δὲ ὁμήρους μὲν ἔδοσαν ἡκολούθουν δὲ οὐ. Thuc. III. 101. 2.

N.B. 4. Δέ may be replaced by an equivalent particle—e.g. ἀλλά, εἴτα, ἔπειτα, etc.

N.B. 5. Some idioms due to parataxis of μέν . . . δέ :

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(b) While seemingly so, it is not so. Φαίνεται μὲν ταῦτα, ἔστι δ' οὐ.

To be in *appearance*, but not in reality. Δοκεῖν μὲν εἶναι δ' οὐ, or εἶναι μὲν οὐ, δοκεῖν δέ, or εἶναι μὲν οὐ, ἀλλὰ δοκεῖν.

(c) The following antitheses are very common :

On *the pretext* . . . but in *reality*. Πρόφασιν μὲν . . . τὸ δ' ἀληθές.

Natural)(*Conventional*. Φύσει μὲν . . . νόμῳ δέ.

In public (life, etc.) . . . in private. Δημοσίᾳ μὲν . . . ἰδίᾳ δέ.

Deeds)(words. Ἔργῳ μὲν . . . λόγῳ δέ.

Professedly)(actually. } λόγῳ μὲν . . . ἔργῳ δ' οὐ.
Promise)(performance.

§ 398. (d) Different subdivisions or sets or classes of persons and things are enumerated by means of ὁ μὲν . . . ὁ δέ, οἱ μὲν . . . οἱ δέ.

Vide Distributed Nominative, § 459.

If we decline to repel the one as of no consequence, and give in to the other in everything. . . . Εἰ τὸν μὲν ὥς φαῦλον οὐκ ἀμυνόμεθα τῷ δ' ὥς φοβερῷ πάνθ' ὑπείξομεν πρὸς τίνας παραταξόμεθα; Dem. XV. 198.

THEORY OF ADVANCED GREEK COMPOSITION

Some might be put down as Arcadians, others as Spartans.

While some want this, others that.

The men in Platæa had fared thus, while the rest of the Thebans . . .

They captured some, others actually escaped them.

The Athenian cavalry contingent on the spot consisted of two hundred and fifty troopers, for whom they obtained horses *partly* by taking them from the Egæans and *partly* by purchase.

Despotisms are more competent than other forms of government to win people to their side. Some they are able to gain by persuasion, others by force. Again, they can buy the help of some, while others they cajole by various artifices (into siding with them.)

Τοὺς μὲν Ἀρκάδας τοὺς δὲ Λάκωνας εἶναι νομίσκειν ἄν τις.

Τῶν μὲν ταυτὶ τῶν δὲ ταυτὶ βουλομένων.

Οἱ μὲν ἐν τῇ Πλαταίᾳ οὕτως ἐπεπράγεσαν οἱ δ' ἄλλοι Θηβαῖοι . . .

Τοὺς μὲν κατέλαβον οἱ δὲ καὶ διέφυγον αὐτούς.

Καὶ Ἀθηναίων ὑπήρχον ἵππεῖς πεντήκοντα καὶ διακόσιοι οἷς ἵππους τοὺς μὲν παρ' Ἐγεσταίων ἔλαβον τοὺς δ' ἐπρίαντο. Thuc. VI. 91. 1.

Καὶ τοὺς μὲν πείσαι τοὺς δὲ βιάσασθαι, παρὰ δὲ τῶν ἐκπρίασθαι, τοὺς δὲ ταῖς ἄλλαις θεραπαίαις προσαγαγέσθαι μᾶλλον αἱ τυραννίδες τῶν ἄλλων πολιτειῶν οἰαί τ' εἰσίν. Isoc. 3. 22.

§ 399. B. (1) Greek writers wishing to emphasize *particular* or specific considerations, motives, etc., frequently have recourse to the formula ἄλλα τε πολλὰ καὶ . . .

Besides other damages they inflicted the following.

Ἄλλα τε πολλὰ ἔβλαπτον καὶ τόδε μάλιστα.

THEORY OF ADVANCED GREEK COMPOSITION

On many grounds, particularly
on this score.

Κατὰ πολλὰ μὲν ἄλλα οὐχ
ἤκιστα δὲ καὶ κατὰ τοῦτο.
Æschin. Tim. 108.

So, too, when the actions of *people in general* are contrasted with those of a *particular* individual or certain individuals, ἄλλοι μὲν will be used of "persons in general," to be followed by δέ and the word connoting the *individual* or individuals.

We shall find the majority of *people in general* associating with those of their friends who have a share in their transgressions, and not with those who admonish them; just as they delight in the pleasantest, not in the most wholesome food. But I think *you* are resolved on the opposite course, and I infer the fact from your assiduity to culture in general.

Τῶν μὲν γὰρ ἄλλων τοὺς
πλείστους εὐρήσομεν ὥσπερ
τῶν σιτίων τοῖς ἡδίστοις
μᾶλλον ἢ τοῖς ὑγιεινοτάτοις
χαίροντας, οὕτω καὶ τῶν
φίλων τοῖς συνεξαμαρτάν-
ουσι πλησιάζοντας ἀλλ' οὐ
τοῖς νοουθετοῦσιν. σὲ δὲ
νομίζω τούναντίον τούτων
ἐγνωκέναι, τεκμηρίῳ χρώ-
μενος τῇ περὶ τῆν ἄλλην
παιδείαν φιλοπονίᾳ. Isoc.

§ 400. (2) Many English sentences, grammatically subordinate and apparently demanding a Greek adjective or adverb clause or a genitive absolute, are best rendered by a paratactical καί:

One thousand were wounded,
many afterwards dying.

Ἐπρώθησαν χίλιοι καὶ ὕσ-
τερον πολλοὶ ἀπέθανον.

There is, it seems, a real
difference *corresponding* to
the two names.

Φαίνεται καὶ ὀνομάζεσθαι δύο
ταῦτα καὶ εἶναι δύο (i.e.
two names and two things).

The third stage of the jour-
ney proved difficult *with* a
head wind from the North.

Ὁ τρίτος σταθμὸς ἐγένετο
χαλεπὸς καὶ ἄνεμος Βορ-
ρᾶς ἔπνει ἐναντίος.

THEORY OF ADVANCED GREEK COMPOSITION

<p>They advanced in column with light-armed skir- mishers in front.</p>	<p>Ἐπορεύοντο ὀρθίοις τοῖς λό- χοις καὶ ἡκροβολίζοντο γυμνήτες ἔμπροσθεν.</p>
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(C) PARATAXIS INSTEAD OF A RELATIVE CLAUSE

§ 401. (1) The *paratactical* καί may be substituted for a relative in single relative clauses, provided the latter are not determinative nor explanatory, but contain an additional statement of fact and are equivalently co-ordinative :

<p>He delivered an assault on Stagirus, <i>which</i> he did not succeed in taking, but he stormed Galepsos.</p>	<p>Σταγείρῳ μὲν προσβάλλει . . . καὶ οὐχ εἶλε, Γαληψὸν δὲ λαμβάνει κατὰ κράτος. Thuc. V. 6. 1.</p>
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Cf. also: Οὐτ' ἐπὶ τοῦ τείχους οὔτε κατὰ πύλας ἐξήει, κεκλη-
μέναι τε ἦσαν πᾶσαι, . . . gates *which* were all shut.

Μάχη ἐγένετο καὶ ἐνίκων οἱ Ἀθηναῖοι, A battle . . . in *which*
the Athenians proved victorious.

Τῇ δ' ὑστεραίᾳ ἀφίκετο εἰς Συρακούσας καὶ ἔμεινε δύο ἡμέρας
. . . *where* he remained two days.

In the following relative clauses, καί paratactical might have
been substituted for the relative pronoun :

<p>They seized much booty, <i>which</i> was sold for no less than twenty-five talents.</p>	<p>Λείαν πολλὴν ἔλαβον ἣ ἐπ- ράθη ταλάντων οὐκ ἔλασσον πέντε καὶ εἴκοσι.</p>
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<p>There was no regular battle, but only ambuscades and forays <i>in which</i> . . .</p>	<p>Μάχη μὲν οὐδεμία ἐγένετο ἐκ παρασκευῆς ἐνέδραι δὲ καὶ καταδρομαὶ ἐν αἷς [ὡς τύχοιεν ἑκάτεροί τινες διεφ- θάρησαν].</p>
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§ 402. In the following, which are *determinative* or *explanatory*,
the substitution of καί paratactical would be inadmissible :

Καθίσαν τὸ στράτευμα ἐς χωρίον ἐπιτήδειον καὶ ἐν ᾧ μάχης
τε ἄρξειν ἔμελλον ὁπότε βούλονται.

Ἐπειδὴ δὲ ἐτεθνήκει Κλέων καὶ Βρασίδας οἵπερ ἀμφοτέ-
ρωθεν μάλιστα ἠναντιοῦντο τῇ εἰρήνῃ. Thuc. V. 16. 1.

THEORY OF ADVANCED GREEK COMPOSITION

Καὶ πρὸς τὸ περιτείχισμα πρῶτον ἀφικνεῖται ὃ προσπεριέβαλε
τῇ πόλει ὁ Βρασίδης. Thuc. V. 2. 2.

§ 403. (2) *The Paratactical καί is occasionally substituted for an Adverbial Clause. This substitution involves anacolouthon :*

Wanting their adherence for other reasons, and <i>because</i> there were hostages in the place.	Βουλόμενοι ἄλλως τε προσ- γενέσθαι σφίσι καὶ ὅμη- ροι ἦσαν αὐτόθι [ὑπὸ Λακεδαιμονίων κείμενοι].
--	--

Disease fell heavily on them from a twofold source. It was the season of the year when sickness is more rife and the place was marshy.	Νόσῳ ἐπιέζοντο κατ' ἀμφό- τερα, τῆς τε ὥρας οὔσης ταύτης ἐν ᾗ ἀσθενοῦσι μάλ- λον . . . καὶ τὸ χωρίον ἐλῶδες ἦν.
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§ 404. (3) *The Repeated Relative and the Paratactical καί.*—
In English, when two or more relative clauses follow each other,
all referring to the same antecedent, we repeat the relative,
and write: "and who," "and whom," "and which"; or with
asyndeton: "who . . . who," etc.

The corresponding construction in Greek assumes a variety of
forms, which may be classified as follows :

(a) Firstly, examples are given where the idiom of the two
languages coincides. It should be noted that in the first two of
the examples to be quoted under this head the *case* is the same
throughout; in the third, the third relative is not in the same
case as the two previous :

The Athenians raised a trophy of the rout <i>which</i> the Etrus- cans accomplished <i>and of</i> <i>that which</i> they themselves effected with the rest of the army.	Τροπαῖον ἔστησαν Ἀθηναῖοι ᾗς τε οἱ Τυρσηνοὶ τροπῆς ἐποίησαντο καὶ ᾗς αὐτοὶ τῷ ἄλλῳ στρατεύματι. Thuc. VII. 54.
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Not to seize Greek cities <i>which</i> the king surrendered, <i>and on behalf of which</i>	Μὴ καταλαμβάνειν πόλεις Ἑλληνίδας ὧν βασιλεὺς ἀπέστη καὶ περὶ ὧν
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THEORY OF ADVANCED GREEK COMPOSITION

Greeks had fought glorious battles.

καλοὺς ἀγῶνας οἱ Ἕλληνες ἐποίησαντο.

Ag. and Iatrocles have come to give evidence on my behalf, men in *whose company* I had my meals, *in whose company* I took my rest o' nights, *who* are aware that I was not away from them a single night.

Ἡκουσί μοι μαρτυρήσונτες μεθ' ὧν συνεσίτουν Ἀγλαοκρέων καὶ Ἰατροκλῆς, μεθ' ὧν ἐξῆς τὰς νύκτας ἀνεπαυόμην, οἱ συνίσασί μοι μηδεμίαν πώποτε ἀπ' αὐτῶν νύκτα ἀπογενομένην. Æschin. II. 26.

(b) In the following examples the case is the same, but the second relative is replaced by a pronoun of the third person—unaspirated αὐτός *in obliquo* with antithetic δέ:

I own I advised the people to make this peace *which* you now deem disgraceful, *but which* I assert to be far more honourable than the war.

Ὁμολογῶ συμβουλεύσαι τῷ δήμῳ τὴν εἰρήνην συνθέσθαι ἣν σὺ νομίζεις νῦν αἰσχρὰν . . . ἐγὼ δὲ αὐτὴν εἶναί φημι πολλῷ καλλίῳ τοῦ πολέμου. Æsch. De Falsa. 79 ad fin.

N.B. Here we might have had ἣν δ' ἐγὼ φημι πολλῷ εἶναι καλλίῳ . . . (we say in loose English: "which you . . . but I think it . . .")

(c) In the following the second relative is replaced by paratactical καί with a personal pronoun of the third person—i.e. αὐτός *in obliquo*, or οὗτος.

Here there is change of case:

Αἱ ἡδοναὶ ὅσαι ἀβλαβεῖς καὶ μηδὲν εἰς τὸν ἔπειτα χρόνον διὰ ταύτας γίνεται ἄλλο ἢ χαίρειν ἔχοντα. Rep. 357B. Pleasures that are harmless, *and that* are followed by no other result . . . than enjoyment in possession.

Ἐκεῖνοι τοίνυν οἷς οὐκ ἐχαρίζουθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτοὺς ὥσπερ ὑμᾶς οὗτοι νῦν. Dem. Ol. III. 24 (= καὶ οὗς οὐκ ἐφίλουν).

THEORY OF ADVANCED GREEK COMPOSITION

Οὗτος οὗτος μὲν ἀπέκτεινεν ὡμῶς καὶ θάνατος αὐτῶν κατεγνώσθη. Lys. 13. 63 (for καὶ ὧν θάνατος κατεγνώσθη).

And breaking into a school-house *which* was the largest in the place, *and which* peradventure the children had just entered.

Καὶ ἐπιπεσόντες διδασκαλείῳ παίδων ὅπερ μέγιστον ἦν αὐτόθι καὶ ἄρτι ἔτυχον οἱ παῖδες εἰσεληλυθότες [κατέκοψαν πάντας]. Thuc. VII. 29. 4. N.B. ἐς αὐτό is omitted.

He proceeded to mention many nasty details *which* I could not then bear to listen to, *and which* I now recall with displeasure.

Καὶ ἄλλα πολλὰ καὶ δυσχερῆ διεξήει ἃ οὔτε τότε ἔκαρτέρουν ἀκούων οὔτε νῦν ἡδέως μέμνημαι αὐτῶν. Æschin. Ctes. 118.

Cf. also : Οἴκημα μέγα δὲ ἦν τοῦ τείχους καὶ αἱ πλησίον θύραι ἀνεωγμέναι ἔτυχον αὐτοῦ, for καὶ οὐπερ (and the doors of *which* happened to be open). Thuc. II. 4. 3.

Lys. I. 27 : Πῶς γὰρ ἂν ὅστις ἐν τῷ δωματίῳ πληγεὶς κατέπεσεν εὐθύς, περιέστρεψα δ' αὐτοῦ τὸ χεῖρε, ἔνδον δὲ ἦσαν ἄνθρωποι τοσοῦτοι. *Who* fell instantly beneath the blow, *whose* hands I tied, *while* within, etc.

Lys. XIX. 14 : Εὐριπίδου υἱέος δὲ οὐ μόνον ἰδίᾳ χρηστὸς ἐδόκει εἶναι ἀλλὰ καὶ στρατηγεῖν αὐτὸν ἠξιώσατε (for καὶ δὲ στρατηγεῖν ἠξιώσατε).

Ἀπ' ἀνδρῶν ἐκ τῆς Κατάνης ἦκειν ἔφη ὧν ἐκεῖνοι τὰ ὀνόματα ἐγίνωσκον καὶ ἠπίσταντο ἐν τῇ πόλει ἔτι ὑπολοίπους (αὐτοὺς) ὄντας τῶν σφίσιν εὖνων (and *whom* they knew . . . for καὶ οὗς. Here αὐτοὺς is omitted). Thuc. VI. 64. 2.

(d) In the following examples the second relative, being in the nominative and following a relative *in obliquo*, is suppressed :

(Ἀρεταὶ) ὧν οὐδὲν μέρος τοῖς πονηροῖς μέτεστιν ἀλλὰ [αἱ] γνησιώταται καὶ βεβαιώταται τυγχάνουσιν οὔσαι. Isoc. 3. 43.

Οὗτος ἡ μὲν πόλις ὡς ἐχθροὺς καὶ οὔτε δίκαια οὔτε συμφέροντα λέγοντας ἀπήλασε, σοὶ δ' ἦσαν φίλοι (for οἱ δὲ σοι ἦσαν φίλοι).

THEORY OF ADVANCED GREEK COMPOSITION

(e) In the following the second relative is replaced by *αὐτός* *in obliquo*, the third is suppressed :

Μὴ καταλαμβάνειν Χαλκηδόνα ἣ βασιλέως μὲν ἐστὶ, εἴχετε δ' αὐτὴν ὑμεῖς, ἐκείνοις δ' οὐδαμόθεν προσῆκε. Not to seize Chalcedon *which* belongs to the king, *which*, however, was in your possession, *but which* on no account belonged to them.

PARENTHESIS

§ 405. Parenthesis—a more abrupt form of parataxis—occurs frequently in Greek, as the perusal of a few pages of Thucydides will prove ; and it very often occurs under circumstances where a modern language will call for some other construction.

Accordingly, many of our incidental relative clauses, as well as some adverb clauses, especially such as mark a causal relation, may be rendered in Greek by parentheses :

The Etruscans, *who* were keeping guard for the Athenians at this point, noticed . . . and routed them.

Καὶ αὐτοὺς οἱ Τυρσηνοί—οὗτοι γὰρ ἐφύλασσον τοῖς Ἀθηναίοις ταύτῃ—ὁρῶντες τρέπουσι. Thuc. VII. 53. 2.

Dem. and Men. and Euthydemus, *who* were the commanders on board, raised anchor.

Ὁ δὲ Δημοσθένης καὶ Μέν. καὶ Εὐθύδημος—οὗτοι γὰρ στρατηγοὶ ἐπέβησαν—ἄραντες . . . VII. 69. 4.

It was a holiday, too, *on which* it so chanced they were having a sacrifice in honour of Hercules.

Ἀμα ἐορτῆς οὔσης — ἔτυχε γὰρ θυσία Ἡρακλεῖ. Thuc. VII. 73.

The Syracusans took up a position on the other side of the river on the bank *which* was precipitous, and shot down at the Athenians.

Ἐς δὲ τὰ ἐπιθιάτερα τοῦ ποταμοῦ παραστάντες οἱ Συρακόσιοι — ἦν δὲ κρημνῶδες—ἔβαλλον ἄνωθεν τοὺς Ἀθηναίους. Thuc. VII. 84. 3.

THEORY OF ADVANCED GREEK COMPOSITION

The Thebans, in number somewhat over three hundred, *under the leadership* of the Bœotarchs P. and D., entered Platæa.

Θηβαίων ἄνδρες ὀλίγῳ πλείους τριακοσίων — ἡγοῦντο δὲ αὐτῶν Πυθάγγελος καὶ Διέμπορος — εἰσῆλθον εἰς Πλάταιαν. Thuc. II. 2. 1.

A message reached Cleon, *who* just then had gone on to reconnoitre . . .

Τῷ Κλέωνι ἀγγέλλεται — προῦκεχωρήκει γὰρ τότε κατὰ θέαν—ὅτι ἡ τε στρατιά . . .

The remainder who were not spirited away—and a considerable number were—they carried off alive.

Τοὺς δὲ λοιποὺς ὅσους μὴ ἐκρύψαντο—πολλοὶ δὲ οὗτοι ἐγένοντο—ξυνεκόμισαν ζῶντας.

They surrendered out of panic, and under the impression that the enemy had entered in much greater numbers, *inasmuch as* they could not see in the dark.

Καταδείσαντες καὶ νομίσαντες πολλῷ πλείους εἰσεληλυθέναι—οὐ γὰρ ἑώρων ἐν νυκτί—πρὸς σύμβασιν ἐχώρησαν. Thuc. II. 3. 1.

Intending, *as* the place was inhabited, to carry away some food from the houses, and also to take with them a supply of water from that place.

Βουλόμενοι ἔκ τε τῶν οἰκιῶν λαβεῖν τι ἐδώδιμον—ᾧ κείτο γὰρ ὁ χώρος—καὶ ὕδωρ μετὰ σφῶν αὐτῶν φέρεσθαι αὐτόθεν. Thuc. VII. 78.

§ 406. In reported speech a parenthetical remark of the reported speaker will be *within*, that of the reporting author *without*, Oratio Obliqua:

And now, as they (the speakers) were there in the nick of time, they must throw themselves heart and soul into the war.

Καὶ νῦν, ἐν καιρῷ γὰρ παρεῖναι σφᾶς, ἅπτεσθαι χρῆναι προθύμως τοῦ πολέμου.

THEORY OF ADVANCED GREEK COMPOSITION

Being of opinion that their inferiority did not lie in numbers, *as* they were more or less equal, but in *morale* ;* for the Athenian contingent were citizens of pure blood, and the Imbrians and Lemnians the doughtiest of their race.

Νομίζων ὑποδεεστέρους οὐ τῷ
πλήθει, ἀντίπαλα γάρ
πὺς ἦν, ἀλλὰ τῷ ἀξιώ-
ματι· τῶν γὰρ Ἀθηναίων
ὅπερ ἐστράτευσε καθαρὸν
ἐξῆλθε καὶ Λημνίων καὶ
Ἰμβρίων τὸ κράτιστον.
Thuc. V. 8.

* Used here according to popular English usage. In French, *la morale* renders moral attitude or moral behaviour as well as morality; whereas *le moral* betokens state of mind, psychical attitude in point of confidence, hopefulness, etc.

CHAPTER XVI

RELATIVE CLAUSES

So many differences of idiom between Greek and English arise from usages connected with the Relative Clause that it becomes necessary to supplement the teaching of grammar by a few remarks on—

- I. Attraction of the Relative.
- II. (a) Suppression of Antecedent.
(b) The Resumptive Demonstrative.
- III. Non-Relative Greek Equivalents of an English Relative Clause.

I. ATTRACTION OF THE RELATIVE

§ 407. A relative pronoun when direct object of a transitive verb undergoes attraction to the case of its antecedent *when*, and *only when*, the latter is genitive or dative—e.g. :

Τοῖς φίλοις οἷς ἔχω βοηθῶ (instead of οὗς ἔχω).

Ὦν οἶδα ἀμαθέστατός ἐστιν (instead of τούτων οὗς).

N.B. 1. Attraction will take place even where a resumptive demonstrative follows (cf. § 413) :

Πολλάκις γὰρ ὧν ἐλύπησαν τοῖς λόγοις τούτων τοῖς ἔργοις τὴν τιμωρίαν ἔδοσαν (for ἃ ἐλύπησαν). Isoc. I. 33.

Οἷς ἂν οἱ ἄλλοι ἐργάζωνται τούτοις συχρήσῃ (οἷς for ἃ). Xen. Mem. II. 1. 25.

§ 408. N.B. 2. If the antecedent is nominative or accusative no attraction takes place :

Τούτους θετέον οἷς μὴ μέτεστιν ἀρχῶν.

Οὐ πάρεισιν [ἐκεῖνοι] οὗς προσεδόκων.

N.B. 3. Only the relative that is direct object to a *transitive*

THEORY OF ADVANCED GREEK COMPOSITION

verb suffers attraction. Hence a relative in the nominative, genitive, or dative is not attracted:

We have what we want.

Ἐπάρχει ὧν δεόμεθα.

He takes what comes.

Ὅσα πάρεστι χρήται (τὸ ὑ-
τοῖς).

N.B. 4. The antecedent is sometimes incorporated into the relative clause:

Ἀμαθέστατοί ἐστε ὧν ἐγὼ οἶδα Ἑλλήνων. Thuc. VI. 39.

Ἔσεσθε ἄξιοι ἧς κέκτησθε ἐλευθερίας.

N.B. 5. The relative may be placed between the antecedent and the predicated noun, to which it is attracted in gender:

Φίλος ὁ μέγιστον ἀγαθὸν φασιν εἶναι. A friend *who*, people say, is the greatest blessing.

Λόγοι μὲν εἰσιν ἐν ἐκάστοις ἡμῶν ἃς ἐλπίδας ὀνομάζομεν (*quas spes vocamus*).

N.B. 6. *Inverse* attraction—i.e. of antecedent to relative—is rare:

Μελέαγρος δὲ τὰς τιμὰς ἃς ἔλαβε φανεραί.

Ἐτέρῳ δ' ὅτῳ κακὸν τι δώσομεν ζητεῖ (for ἕτερον).

IDIOMS DUE TO ATTRACTION

§ 409. (1) Οἶος:

Difficult for persons of our ability.

Τοῖς οἷοις ἡμῖν χαλεπόν. Xen.
Hell. II. 3. 25 and cf. Xen.
Hell. II. 3. 51 προστάτου...
οἷου δεῖ.

I am ready to oblige a man of your standing.

Χαρίζομαι οἷῳ σοι ἀνδρί.

(2) Οὐδεὶς ὅστις οὐ = everybody:

On behalf of which your ancestors encountered *all manner of* peril.

Περὶ ὧν οὐδένα κίνδυνον ὄντιν'
οὐχ ὑπέμειναν οἱ πρόγονοι.
De Cor. 200.

He has cheated everybody = οὐδένα ὄντιν' οὐ πεφενάκιεν (for οὐδεὶς ἔστιν ὄντινα οὐ πεφενάκιεν).

THEORY OF ADVANCED GREEK COMPOSITION

Εἰ τοίνυν τὸ τῶν ὀνίων πλῆθος ὀρώντες καὶ τὴν εὐετηρίαν τὴν κατὰ τὴν ἀγοράν, τούτοις κεκήλησθε ὡς ἐν οὐδενὶ δεινῷ τῆς πόλεως οὔσης . . .

Οὐχ ὅτι πολλάκις ἡμάρτηται πρότερον διὰ τοῦτ' ἐπεξαμαρτητέον καὶ νῦν. The frequency of (our) previous mistakes is no reason for blundering now also.

§ 416. 5. *Other resumptive demonstrative particles* are similarly used to sum up circumstances previously detailed in a sentence. Such are οὕτω δὴ (to sum up circumstantial motives) = 'under these circumstances'; and τότε δὴ, 'at this juncture,' to summarize motives drawn from circumstances of time :

The Argives had in the first instance observed the Lacedaemonian preparations ; but when the latter advanced against Phlius with the intention of effecting a junction with the others, *then it was* that they, too, took the field.

Ἀργεῖοι δὲ προαισθόμενοι τὸ πρῶτον τὴν παρασκευὴν τῶν Λακεδαιμονίων, καὶ ἐπειδὴ ἐς τὸν Φλειοῦντα βουλόμενοι τοῖς ἄλλοις προσμεῖξαι ἐχώρουν, τότε δὲ ἐξεστράτευσαν καὶ αὐτοί. Thuc. V. 58. 1.

His plan was to conquer the rest of the country before entering on a campaign with Ophioneans.

Τὴν γνώμην εἶχε τὰ ἄλλα καταστρεψάμενος οὕτως ἐπὶ τοὺς Ὀφιονέας στρατεῦσαι. Thuc. III. 96.

Now that war has gone round and reached you (it comes to pass that you) remember Gelon. Herod. VII. 158.

Νῦν δὲ ἐπειδὴ περιελήλυθε ὁ πόλεμος καὶ ἀφίκται εἰς ὑμᾶς, οὕτω δὲ Γέλωνος μνήστις γέγονεν. Cf. § 154.

III. NON-RELATIVE EQUIVALENTS OF AN ENGLISH RELATIVE CLAUSE

FURTHER DIFFERENCES IN THE USE OF RELATIVES

§ 417. 1. Every Greek grammar points out the use of the *Greek* relative clause as an equivalent of the adverb clause (cf. § 60. 3, § 64. 3, § 72). The converse is apt to be forgotten—i.e. that an *English* relative clause occasionally conveys a *nuance*,

THEORY OF ADVANCED GREEK COMPOSITION

which to the Greek mind makes it the *equivalent of a Greek adverb clause*, stating cause, manner, or consequence. Such English relatives must be rendered by their true Greek equivalents:

<p>A storm arose <i>which</i> prevented their arrival in time.</p>	<p>Χειμῶν δ' ἐπιγενόμενος ἐπέσχευεν αὐτοὺς ὥστε μὴ ἐν καιρῷ ἀφικέσθαι.</p>
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§ 418. 2. The *participial phrase*, being a normal equivalent of the Greek relative clause, will accordingly often serve to translate English relative clauses. Cf. § 198.

<p>All who were not present were punished.</p>	<p>Ἄπαντας τοὺς μὴ παραγενομένους ἐκόλασεν.</p>
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<p>Recognized by the make of their armour <i>in which</i> they had been buried.</p>	<p>Γνωσθέντες τῇ σκευῇ τῶν ὅπλων συντεθαμμένη. Thuc. I. 8. 1.</p>
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3. The substitution of a parenthesis for an English relative clause has already been noticed. See § 405.

THEORY OF ADVANCED GREEK COMPOSITION

He has an answer for every- Οὐδενὶ ὅτῳ οὐκ ἀποκρίνεται.
body.

He would be everybody's Οὐδενὸς ὅτου οὐκ ἂν εἶη φίλος.
friend.

(3) *A large amount* = ἀμήχανον or θαυμάσιον or θαυμαστὸν ὅσον.

He took an immense amount of money, χρήματα ἔλαβε θαυμαστὰ ὅσα. *Countless*, ἀναρίθμητα or ἀμύθητα ὅσα. *Wonderfully*, θαυμασίως ὥς. *Enormously*, ἀμηχάνως ὥς. *Exceedingly*, ὑπερφυῶς ὥς. *Wonderfully well*, θαυμασίως (or ἀμηχάνως) ὥς εἶ. Your remarks are exceedingly true, ὑπερφυῶς ὥς ἀληθῆ λέγεις. Immensely more, better, etc., ἀμηχάνῳ ὅσῳ πλέον, ἄμεινον, etc. Vide also Part I., § 15.

§ 410. Idioms due to attraction of moods come under Syntactical Formulæ.

Such idioms as : "Mind you don't say," ὅπως μὴ ἐρεῖς (cf. § 18); "You most assuredly will *not* say," οὐ μὴ εἴπῃς (cf. § 538), are elliptical expressions—e.g. φυλάττου ὅπως μὴ ἐρεῖς.

The sentence, "You most assuredly will say," οὐκ ἔστιν ὅπως οὐκ ἐρεῖς, is an instance of the opposite tendency.

II. ANTECEDENT AND RESUMPTIVE DEMONSTRATIVE

§ 411. It is of some importance to the student of Greek Prose to know (A) under what conditions the antecedent to a relative may be suppressed, as also (B) when the resumptive demonstrative *must be used*.

It should be borne in mind that whereas a relative pronoun is often suppressed in English, it must always be explicitly used in Greek. (For apparent exception, see § 404 (b), (c), Repeated Relative.) On the other hand, a resumptive demonstrative, which is grammatically an antecedent, is often inserted in Greek where in English it would be superfluous.

The following examples will illustrate :

A. The suppression of the antecedent.

B. The use or omission of the resumptive demonstrative.

THEORY OF ADVANCED GREEK COMPOSITION

§ 412. A. 1. SUBSTANTIVES antecedent to a relative are obviously always expressed—e.g. :

‘Οπλίτας ἐπέστειλεν ὧν ἦρχε Σταργεύς (attraction impossible).

Ἐτυχον δὲ παρόντες Ἀργείων πρὲς βεῖς οὐκ ἐκέλευον.

Ἀγων ἀπὸ τῶν πόλεων ὧν ἔπεισε στρατιάν.

2. The antecedent, if a *demonstrative pronoun*, rarely appears. It may always be omitted when it is antecedent, not only grammatically but also by position ; it is usually omitted in cases of attraction.

Τοὺς περὶ τούτων ζητοῦντες περὶ ὧν μηδεὶς πρότερον εἶρηκε. Isoc. Paneg. 10. Here the insertion of *περὶ τούτων* is probably solely due to *balance*.

Οὐκ ἔσθ’ ὃ γ’ εἶπον (τοῦτο omitted).

Give no orders where you
have no authority.

Pay your ferry ticket.

Μὴ ἐπίτασσ’ ἃ μὴ κρατεῖς
(ταῦτα omitted).

Ἀπόδος ἀνθ’ ὧν σε διεπορθμευσάμην (ταῦτα omitted).

Taking none of *those* measures
it behoves a people at
war to take.

[Εἰ] μηδὲν ποιοῦντες ἡμεῖς ὧν
τοῖς πολεμοῦσι προσήκει (ὧν
by attraction for ἐκείνων ἃ
ποιεῖν προσήκει).

Mindful of his ancestry.

Ἀφ’ οἷων γέγονε μεμνήμενος
(ἐκείνων omitted as in δι’
ὧν, ἐξ ὧν, ἀφ’ ὧν, etc.).

Furnishing arms to such as
have none.

Τὰ ὅπλα οἷς μὴ ἔστι ἐμπορί-
ζοντες (ἐκείνοις omitted).

3. The antecedent substantive may be inserted in the relative clause with or without attraction :

Cyrus approached with all
the forces at his disposal.

Κῦρος προσῆλθε σὺν ἧ εἶχε
δυνάμει.

Cf. also : Κελεύοντων ὅσοι Πελοποννησίων ἐνεῖσι ἐξαγαγεῖν.

Ἐν ἀρχῇ τῆς κατοικίσεως ἣν ὤκίζετε πόλιν for κατοικίσεως πόλεως ἣν ὤκίζετε.

THEORY OF ADVANCED GREEK COMPOSITION

§ 413. B. THE RESUMPTIVE DEMONSTRATIVE.—1. In the following examples, though the *relative clause precedes*, yet there is no resumptive demonstrative (antecedent) :

“Οστις οὖν ἡμῶν ἀνόμως τινὰ ἀποκτείνει ἀσεβεῖ μὲν [οὗτος] περὶ τοὺς θεούς, συγχεῖ δὲ τὰ νόμιμα.

Οἷς γὰρ ἂν γίγνηται [οὔτοι] οὐκ εἰώθασιν μένειν τοὺς ἐπιόντας.

Οἵτινες τοῖς ἴσοις μὴ εἴκουσι [οὔτοι] πλεῖστ’ ἂν ὀρθοῖντο.

Ἄ μὴ οἶδα [ἐκεῖν’] οὐδ’ οἶμαι εἰδέναι.

“Οτῶ ταῦτα μὴ δοκεῖ [ἐκεῖνον] αὐτὸ τὸ ἔργον ἐξελέγχει.

“Οσοι μὴ μετέωροι ἐάλωσαν [οὔτοι] εὐθὺς ἐξέπεσον εἰς τὸ στρατόπεδον.

Οὓς μὲν ἴδοι εὐτάκτως ἰόντας [τούτους] ἐπήγει.

2. In the following the relative clause precedes and the resumptive demonstrative follows :

To abide by the *terms* of our oaths.

Οἷς δ’ ἂν ὁμόσωμεν τούτοις ἐμμένειν. Andoc. de Pace 34.

It is not fair to distrust the very *argument* with which you claimed to convince us.

Οὐ δίκαιον ὥπερ ἡμᾶς ἠξιοῦτε λόγῳ πείθειν τῷ αὐτῷ ἀπιστεῖν.

He wants to relate *the* dream he had in the night.

Βούλεται δὲ τῆς νυκτὸς εἶδεν ἐνύπνιον τοῦτο διηγῆσασθαι.

Obedience is due to *the* ruler appointed by the state.

“Ον πόλις στήσειε τοῦδε χρὴ κλύειν.

The wish is father to the thought.

“Ο γὰρ βούλεται τοῦθ’ ἕκαστος καὶ οἶεται.

Cf. also : ‘Αλλ’ ὃν ἐκεῖνος πολεμεῖ τρόπον τοῦτον μιμεῖσθε.

Ἄ παρ’ ἐκατέρων εἶναι δεῖ ταῦτ’ ἴσως ἐστίν.

“Ο δέ, πολλῶν ὄντων καὶ δεινῶν ὃν οὗτος ὑπηρέτηκε Φιλίππῳ, πλείστην ὕβριν ὡς ἀληθῶς ἔχει κατὰ τῆς πόλεως καὶ ἀπάντων ὑμῶν τοῦτ’ ἀκούσατε.

Τῶν ἀτοπωτάτων μέντ’ ἂν εἴη, εἰ ἂν νῦν ἄνοιαν ὀφλισκάνων ὁμῶς ἐκλαλεῖ, ταῦτα δυνηθεὶς μὴ πράξει. Dem. Ol. I. 16.

THEORY OF ADVANCED GREEK COMPOSITION

Α δὲ καὶ χωρὶς τούτων ἔνι καὶ βελτίον ἐστὶν ἀκηκοέναι πάντας
ὑμᾶς καὶ μεγάλα κατ' ἐκείνου φαίνοντο, ταῦτ' εἰπεῖν πειρά-
σονται.

§ 414. 3. A study of the two foregoing sets and of similar examples reveals the following synthesis:

The resumptive demonstrative particularizes, its omission generalizes. *Without it* the predication of the principal verb is general and universal, *with it* the predication becomes more limited, and applies to individuals of the class mentioned in the relative clause. Hence the insertion of resumptive demonstrative particularizes what would otherwise be a general truth.

Further, the resumptive demonstrative must be added when *clearness* or *emphasis* or both demand it. *Clearness* will always demand its insertion whenever, as in the last three examples, the relative is *so far off* that it needs to be recalled to the mind of the reader or hearer, who might otherwise lose the thread of the discourse. The orator will accordingly make more frequent use of it than other writers, as he must at all costs make himself understood. Balance may also be a factor in its insertion.

Again, the insertion of the resumptive demonstrative becomes also a necessity whenever it is a tertiary predicate, though less *emphasis* than that will justify its use.

It should be further noticed that the resumptive demonstrative, save when it is a tertiary predicate, will not generally appear in translation into English.

It is also strictly confined to adjectival relative clauses such as are explanatory or determinative. It has no place in Greek relative clauses that are equivalently adverbial—i.e. causal, conditional, consecutive, final, etc.

§ 415. 4. It may be noted here that a resumptive demonstrative pronoun is not peculiar to relative clauses. Its appositional use is also very common to resume details previously mentioned—e.g. Ὁ πρᾶττων καὶ συνειδὼς ἅπανθ' ὁ Φίλιππος κατὰ βασιλέως παρασκευάζεται οὗτος ἀνάρπαστος γέγονεν.

In general it may be used to *summarize* as well as to particularize *any previous statements*:

THEORY OF ADVANCED GREEK COMPOSITION

Εἰ τοίνυν τὸ τῶν ὀνίων πλήθος ὀρῶντες καὶ τὴν εὐετηρίαν τὴν κατὰ τὴν ἀγοράν, τούτοις κεκήλησθε ὡς ἐν οὐδενὶ δεινῷ τῆς πόλεως οὔσης . . .

Οὐχ ὅτι πολλάκις ἡμάρτηται πρότερον διὰ τοῦτ' ἐπεξαμαρτητέον καὶ νῦν. The frequency of (our) previous mistakes is no reason for blundering now also.

§ 416. 5. *Other resumptive demonstrative particles* are similarly used to sum up circumstances previously detailed in a sentence. Such are οὕτω δὴ (to sum up circumstantial motives) = 'under these circumstances'; and τότε δὴ, 'at this juncture,' to summarize motives drawn from circumstances of time :

The Argives had in the first instance observed the Lacedaemonian preparations ; but when the latter advanced against Phlius with the intention of effecting a junction with the others, *then it was* that they, too, took the field.

Ἀργεῖοι δὲ προαισθόμενοι τὸ πρῶτον τὴν παρασκευὴν τῶν Λακεδαιμονίων, καὶ ἐπειδὴ ἐς τὸν Φλειοῦντα βουλόμενοι τοῖς ἄλλοις προσμεῖξαι ἐχώρουν, τότε δὲ ἐξεστράτευσαν καὶ αὐτοί. Thuc. V. 58. 1.

His plan was to conquer the rest of the country before entering on a campaign with Ophioneans.

Τὴν γνώμην εἶχε τὰ ἄλλα καταστρεψάμενος οὕτως ἐπὶ τοὺς Ὀφιονέας στρατεῦσαι. Thuc. III. 96.

Now that war has gone round and reached you (it comes to pass that you) remember Gelon. Herod. VII. 158.

Νῦν δὲ ἐπειδὴ περιελήλυθε ὁ πόλεμος καὶ ἀφίκται εἰς ὑμᾶς, οὕτω δὲ Γέλωνος μνήστις γέγονεν. Cf. § 154.

III. NON-RELATIVE EQUIVALENTS OF AN ENGLISH RELATIVE CLAUSE

FURTHER DIFFERENCES IN THE USE OF RELATIVES

§ 417. 1. Every Greek grammar points out the use of the *Greek* relative clause as an equivalent of the adverb clause (cf. § 60. 3, § 64. 3, § 72). The converse is apt to be forgotten—i.e. that an *English* relative clause occasionally conveys a *nuance*,

THEORY OF ADVANCED GREEK COMPOSITION

which to the Greek mind makes it the *equivalent of a Greek adverb clause*, stating cause, manner, or consequence. Such English relatives must be rendered by their true Greek equivalents:

A storm arose <i>which</i> prevented their arrival in time.	Χειμῶν δ' ἐπιγενόμενος ἐπέσ- χεν αὐτοὺς ὥστε μὴ ἐν καιρῷ ἀφικέσθαι.
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§ 418. 2. The *participial phrase*, being a normal equivalent of the Greek relative clause, will accordingly often serve to translate English relative clauses. Cf. § 198.

All who were not present were punished.	Ἄπαντας τοὺς μὴ παραγενο- μένους ἐκόλασεν.
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Recognized by the make of their armour <i>in which</i> they had been buried.	Γνωσθέντες τῇ σκευῇ τῶν ὀπλων συντεθαμμένη. Thuc. I. 8. 1.
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3. The substitution of a parenthesis for an English relative clause has already been noticed. See § 405.

CHAPTER XVII

PREDICATION

§ 419. NOWHERE is there a more striking contrast between Greek and English idiom than in their respective methods of predication. In English the means at our disposal are three-fold :

- (a) The grammatical predicate—e.g. “John *has erred*.”
- (b) *Emphasis* or stress of voice.
- (c) A periphrasis of the verb “to be” (cf. *c’est, ce sont*) and a relative clause, as in the sentence : “*It was John* who erred ;” “*It was through ignorance* John erred.”*

In Greek, besides the three foregoing modes of predication, we also have :

- (d) *Emphatic position*.
- (e) *Tertiary predicates*.

EMPHASIS AND THE PSYCHOLOGICAL PREDICATE

§ 420. There is no such thing as absolute identity between thought and language. The grammatical subject is not always the same as the subject of the mental judgment, of which it is the outward expression. For instance, in the sentence, “it happened that Charles was present,” while the *subject of* the speaker’s mind is “Charles,” the *grammatical* subject “it” only belongs to a linguistic formula necessary to introduce the idea in the speaker’s mind of “Charles’s presence at the time.” Again, the grammatical subject is often omitted without impairing

* This form of double predication would seem to be of Celtic rather than of Latin origin. To the French it is an heirloom from their Gallic ancestors. It is still a characteristic feature of Gaelic.

THEORY OF ADVANCED GREEK COMPOSITION

the adequacy of expression of the mental act in which it is present. Such is the case in exclamations—e.g. “forwards!” “right!” “left!”—and in all the Greek impersonal verbs. Further, it often happens that a whole clause, nay, a series of propositions, has only one *raison d'être*—namely, to introduce some one idea, however unimportant its rôle in the sentence, which is alone essential to the thought of the speaker or writer. To this, be it word or clause, all else in the sentence is subsidiary. Without it, the idea the speaker wishes to convey is altogether lost. This term or phrase, which alone is of interest or which is the *chief item* of information, has been aptly termed the *psychological* predicate. It has also been styled the phrase accent. In French it is spoken of as “L’accent de la phrase.” Among ourselves it is usually named the “emphatic word,” but under this designation its predicative character is apt to be lost sight of.

§ 421. The psychological predicate may be *any* part of speech, and may fulfil any function however subordinate in a sentence; it has no special place, and consequently may or may not be identical with the grammatical predicate.

An example will make our meaning clear.

Take the sentence :

1 2 3 4 5
“Robert Stephenson was the inventor of the steam engine.”

Context apart, and taking the words as they stand, five distinct notions may be elicited from these words, according as the psychological predicate, or, if you prefer, the emphatic word, is :

(1) The *Christian name Robert*, to avoid confusion with his brothers or other persons of the same surname.

(2) *The whole name*, to claim the paternity of the invention for him *to the exclusion of all others*. In this case grammatical and psychological predicates are identical.

(3) The word “*inventor*,” to distinguish Stephenson from the men who merely *perfected* the invention.

(4) The word “*steam*,” in contrast to *gas* or *electrical* engines.

THEORY OF ADVANCED GREEK COMPOSITION

(5) The whole word “steam-engine,” in contradistinction, for instance, to the *motor-car* or *the common pump*.

Translate into German or French the sentence just cited and the same possible variety of meaning will be forthcoming. To differentiate between such variety in the four cases out of five where the psychological is not identical with the grammatical predicate, the only means at our disposal in English is stress of voice (emphasis) or with this a *double predication* by means of the verb “to be.” Thus we may write, “It was *Robert* who invented the steam-engine”; and so on with the other four propositions, stressing the emphatic word.

For this same purpose Greek has all these means, though the *projection of the verb* $\epsilon\iota\mu\iota$ is of very restricted use; and it has two other methods absent in English.

These are emphatic *position* and tertiary *predication*.

EMPHATIC POSITION

§ 422. (a) The emphatic places are the *first* and *last* in the clause, or as nearly so as possible.

Methinks you are aware that	Ὅτι αἰσχρῶς καὶ κακῶς ταῦτ’
all this ruin of our affairs	ὑπὸ τούτων ἀπόλωλε οἶμαι
has been brought about	πάντας ὑμᾶς εἰδέναι.
<i>shamefully and wickedly.</i>	

N.B. The point which Demosthenes wishes to impress upon his hearers is the *shameful and wicked* manner of this ruinous action. Hence these words are placed in emphatic position. If, in our English rendering, we are not content with mere stress of voice on these words, we must have recourse to a double predication, thus: “Shameful and wicked, methinks, as you all know, is the manner in which all this ruin,” etc.

A panic ensued which proved	Ἐκ πλῆξης ἐγένετο οὐδεμιᾶς
to be the greatest experienced throughout the	τῶν κατὰ τὸν πόλεμον
war. Thuc. II. 94. 1.	ἐλάσσων. N.B. The two
	emphatic words are placed
	first and last.

THEORY OF ADVANCED GREEK COMPOSITION

There was <i>not one</i> to come forward.	Οὐ τοίνυν παρήλθεν οὐδεὶς.
<i>It was</i> out of forethought for my relatives; <i>it was</i> out of forethought for the whole state that I told the tale I heard from Euphiletus. I told it from honourable and not from any base motives, as I consider.	Εἶπον δὲ ἃ ἤκουσα Εὐφιλήτου, προνοία μὲν τῶν συγγενῶν, προνοία δὲ τῆς πόλεως ἀπάσης, μετ' ἀρετῆς ἀλλ' οὐ μετὰ κακίας ὥς νομίζω. Andoc. Myst. 56.
Make an example of him to the rest while you have him <i>in your midst</i> .	Ζῶντα τοῖς λοιποῖς παράδειγμα ποιήσατε.
It will be the beginning of enmity with Philip.	[Ὡς] ἀρχὴ γενήσεται πρὸς Φίλιππον ἔχθρας.
N.B. As in the last example, emphatic position does not always amount to predication.	
§ 423. (b) The predicative position of the adjective with article is so well known as scarcely to call for mention here. Vide Part I., ch. 3, § 93, 3 and 4.	
His hands are empty.	Ἐχει τὰς χεῖρας κενάς.
The island is small.	Μικρὰ ἡ νῆσος.
The small island.	Ἡ μικρὰ νῆσος.
Woman is weaker than man.	Ἀσθενέστερον γυνὴ ἀνδρός.

TERTIARY PREDICATES

§ 424. In addition to the ordinary grammatical predication common to both languages, the Greeks possess also an indirect mode of predication *not involving the employment of a finite verb*. Even the most important notion, even that for which the whole sentence is framed, may be predicated in this indirect manner, which is often called tertiary predication.

Though indirect, it is a genuine mode of predication, and must be distinguished from those instances where in English

THEORY OF ADVANCED GREEK COMPOSITION

translation recourse must be had to finite verbs to render a series of Greek participles (vide Part I., § 218).

Accordingly it may happen that, in translating an English sentence containing two and even three finite verbs, only one finite verb must be used in Greek, and the others rendered by tertiary predicates.

The Greek parts of speech that admit of being used as tertiary predicates are :

- (1) The Participle.
- (2) The Adjective.
- (3) The Adverb.
- (4) A Prepositional Phrase.
- (5) The Resumptive Demonstrative (pronoun or adverb).

EXAMPLES OF TERTIARY PREDICATES

(1) THE PARTICIPLE

§ 425. The Athenians are of opinion that Hipparchus was despot <i>when he was</i> murdered.	Ἰππαρχὸν οἴονται τύραννον ὄντα ἀποθανεῖν. Thuc. I. 20.
Threaten now ; only be off.	Χωρῶν ἀπείλει νῦν. CEd. Col. 1038.
If these statements of his were facts.	Εἰ γινόμενα ταῦτα ἔλεγε. Herodt. II. 28.
And <i>it is</i> people from this city <i>who are telling</i> you tales <i>that are</i> both contrary to fact and impossible.	Καὶ ἐνθένδε ἄνδρες οὗτ' ὄντα οὗτ' ἂν γινόμενα λογοποιούσι. N.B. The psychological predicate is ἐνθένδε.
<i>He made</i> these statements not because <i>he was</i> outwitted or deceived, but because he <i>had</i> made himself a hireling and had taken bribes.	Οὐ παρακρουσθεὶς οὐδ' ἐξαπατηθεὶς ἀλλὰ μισθώσας αὐτὸν καὶ δῶρα λαβὼν ταῦτ' εἶπε. Dem. De Falsa (a bribed hireling).

THEORY OF ADVANCED GREEK COMPOSITION

I say that a general, in the majority of cases, must *elude* and deceive men if *he is* to lead them on to perilous enterprises (cf. § 226).

If you *must have* a clear knowledge of the state of things here before you *enter* on your deliberations.

You need not *go abroad* to find precedents for the attainment of prosperity; you may *remain at home* and become prosperous.

It *is* by means of winds and seasons he steals a march on you, and so *effects* most of his conquests.

Owing to your *being* no feeble opponents in the resistance to Syracuse, we should incur less harm.

Owing to *the fact* that the enemy's ships, *as they are* no longer merely equal but actually superior to ours in number, *leave* us in perpetual expectation of a sally.

Thinking they were unclean at the time of their consecration (or "when they were consecrated," giving two finite verbs in English).

Φημὶ στρατηγὸν λαυθάνοντα δεῖν τοὺς πολλοὺς τῶν ἀνθρώπων καὶ ἐξαπατῶντα ἄγειν ἐπὶ τοὺς κινδύνους. Andoc. Or. 3. 34.

Εἰ δεῖ σαφῶς ὑμᾶς εἰδότας τὰ ἐνθάδε βουλευσασθαι. Thuc. VII. 14. 4 (cf. § 217).

Οὐ γὰρ ἀλλοτρίοις ὑμῖν χρωμένοις παραδείγμασι ἀλλ' οἰκείοις εὐδαίμοσιν ἔξεστι γενέσθαι. Cf. §§ 226, 253.

[Ὅτι] τοῖς πνεύμασι καὶ ταῖς ὥραις τοῦ ἔτους τὰ πολλὰ προλαμβάνων διαπράττεται. Dem. Phil. I. 31 (cf. § 226).

Διὰ τὸ μὴ ἀσθενεῖς ὑμᾶς ὄντας ἀντέχειν Συρακοσίοις ἦσσαν ἂν ἡμεῖς βλαπτοίμεθα. Thuc. VI. 84.

Διὰ τὸ μὴ ἀντιπάλους τῷ πλήθει καὶ ἔτι πλείους τὰς τῶν πολεμίων οὔσας ἀεὶ προσδοκίαν παρέχειν ὥς ἐκπλεύσονται. Cf. § 269 (c).

Ἐγρησάμενοι [κατὰ παλαιάν τινα αἰτίαν] οὐ καθαρὸς ὄντας ἱερῶσθαι. Thuc. V. 1.

THEORY OF ADVANCED GREEK COMPOSITION

§ 426. N.B. 1. In almost all the previous examples the tertiary predicate coincides with the psychological.

N.B. 2. The foregoing must be carefully distinguished from many instances where English finite verbs are rendered in Greek by participles to mark sequence of acts—e.g. :

Let anyone that likes <i>rise</i> from his seat, <i>come</i> forward and <i>prove</i> to you.	Ἀναστὰς ὁ βουλόμενος καὶ παρελθὼν εἰς ὑμᾶς ἀποφη- νάσθω.
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He bade them <i>smash</i> their ships but <i>force</i> a landing.	Τὰς σφετέρας ναῦς βιαζομέ- νους τὴν ἀπόβασιν καταγνύ- ναι ἐκέλευεν. Thuc. IV. 11.
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The present is especially an occasion on which it be- hoves you <i>to understand</i> our condition <i>before</i> you de- liberate (or “to deliberate” only after gaining an under- standing of our situation). Vide § 424, and Part I., § 218.	Νῦν δὲ καιρὸς οὐχ ἡσσον μαθόντας ὑμᾶς ἐν ᾧ ἐσ- μεν βουλευσασθαι.
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N.B. 3. The participle most frequently used as tertiary predicate is ὢν. The others are chiefly modal (cf. § 226).

(2) THE ADJECTIVE AS TERTIARY PREDICATE

§ 427. The article must not accompany the adjective when used in this capacity :

On this occasion the ships <i>were</i> the greatest in num- ber, and the space the smallest in which a naval battle <i>was</i> ever fought.	Πλεῖστα γὰρ δὴ αὐταὶ ἐν ἐλαχίστῳ ἐναυμά- χησαν.
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This <i>was</i> the finest Greek army that ever <i>mustered</i> down to the present time.	Στρατόπεδον γὰρ δὴ τοῦτο καλλιστον Ἑλληνικὸν τῶν μέχρι τοῦδε συνῆλθεν.
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THEORY OF ADVANCED GREEK COMPOSITION

The punishments of suicide,
as he related to us, were
still greater.

The corn they use is home-
grown and not imported.

But perchance he will declare
that this appalling mischief
was involuntary on his part.

It was this (gift of speech)
that gave (us) laws on jus-
tice and injustice.

It is by its means we both
convict the bad and eulogize
the good.

It is by its means we instruct
the unwise and . . .

The total number of surren-
ders was 6,000 (or "of those
who surrendered").

The total number of Thra-
cians (who were) killed was
250 out of 1,300.

If the penalty he claimed to
exact from men who proved
false to themselves was so
terrible, how heavy is the
penalty it behoves you to
exact from men who prove
so false to the State.

All the State's necessities (of
life) were alike imported.

Strange is the news you
always bring.

Καὶ αὐτόχειρος φόνου μεί-
ζους ἔτι τοὺς μισθοὺς διη-
γεῖτο.

Σίτῳ οἰκείῳ καὶ οὐκ ἐπακτῷ
χρῶνται.

Ἄλλ' ἴσως φήσῃ ἄκων το-
σαῦτα κακὰ ἐργάσασθαι.

Οὗτος γὰρ περὶ δικαίων καὶ
ἀδίκων ἐνομοθέτησεν (οὗτος
in emphatic position).

Τούτῳ καὶ τοὺς κακοὺς ἐξε-
λέγχομεν καὶ τοὺς ἀγαθοὺς
ἐγκωμιάζομεν.

Διὰ τοῦτο τοὺς τ' ἀνοή-
τους παιδεύομεν καὶ . . .
Isoc. 3. 7.

Παρέδωκαν οἱ πάντες σφᾶς
αὐτοὺς ἑξακισχίλιοι.

Οἱ δὲ σύμπαντες τῶν Θρακῶν
διακόσιοι καὶ πεντή-
κοντα ἀπὸ χιλίων καὶ
τριακοσίων ἀπέθανον.

Εἰ γὰρ παρὰ τῶν εἰς ἑαυτοὺς
ἐξαμαρτόντων τηλικαύτην
ἡξίωσε δίκην λαβεῖν, παρὰ
τῶν εἰς τὴν πόλιν τηλικαῦθ'
ἡμαρτηκότων πηλίκην ὑμᾶς
προσέκει λαβεῖν ;

Τῶν τε πάντων ὁμοίως ἐπακ-
τῶν ἐδεῖτο ἡ πόλις.

Τοὺς λόγους (γὰρ) εἰσφέρεις
καινοὺς αἰεί. Bacch. 650.

THEORY OF ADVANCED GREEK COMPOSITION

In English, on the contrary, repetition of the subject is not only necessary, but it must take place by means of synonyms. Thus, if Philip be the chief agent spoken of, the monotony of repetition of the same name is avoided by the use of various aliases. He will accordingly reappear, within even the same paragraph, under the title of "The Macedonian King," "The Ruler of Macedonia," "The Monarch," "The King," and so on. These various appellations for *one and the same* person have been conveniently termed "variety subjects" or "literary subjects." They are unknown in Greek usage, and must be simply ignored.

§ 436. The chief reason why Greek does not need to repeat within the same sentence the name of the person or thing, especially if it be a subject, is its *greater wealth of pronouns*. There are far more pronouns of the third person in Greek than in English, and their meanings are more precise and definite. Hence the importance of a practical knowledge of the functions of pronouns.

PRONOUNS

Τίς.	Ποῦ. Πότε.	Πῇ.	Ποῖ.	Πόθεν.	Πῶς.
Who?	Where? When?	What way?	Whither?	Whence?	How?
αὐτοῦ, etc.	αὐτοῦ, on the spot	—	αὐτόσε, <i>eodem</i> *	αὐτόθεν	ᾧσαύτως
ὅδε	ἐνθάδε, <i>hic</i> , <i>huc</i> , <i>illuc</i>	τῇδε, this way	δεῖρο, <i>huc</i>	ἐνθένδε	ὧδε, thus
οὗτος	ἐνταῦθα, there, here	—	ἐνταῦθα	ἐντεῖθεν	οὕτως
ἐκεῖνος	ἐκεῖ, there	ἐκείνη, that way	ἐκεῖσε, <i>illuc</i>	ἐκείθεν	ἐκείνως
ἕτερος	ἐτέρωθι	—	ἐτέρωσε	ἐτέρωθεν	ἐτέρως
ἄλλος	ἄλλοθι	ἄλλῃ	ἄλλοσε	ἄλλοθεν	ἄλλως
ἕκαστος	{ ἐκασταχοῦ ἐκαστότε (time) }	—	ἐκασταχόσε	ἐκασταχόθεν	—
οὐδεὶς	οὐδαμοῦ	οὐδαμῇ	οὐδαμόσε or οὐδαμοῖ	οὐδαμόθεν	οὐδαμῶς

* Omnes *eodem* cogimur. Hor. Od. II. 3. 25.

THEORY OF ADVANCED GREEK COMPOSITION

§ 437. Of all the third-person pronouns, *ὅδε*, *οὗτος*, *ἐκεῖνος*, and above all the oblique cases of *αὐτός* unaspirated, play the most important part in Greek Prose. It is to these four in particular that the avoidance of repetition of substantives, and hence the unity of the Greek sentence is due. The above table shows their relations to their derivative adverbs and to each other.

§ 438. I. *Αὐτός* preceded immediately by the article—e.g. *ὁ αὐτός*, *ἡ αὐτή* (*αὐτή*), *ταυτό*, always means "*idem*," the same, both *in recto* and *in obliquo*.

II. *Αὐτός* alone is always reflexive *in recto*; *αὐτός* with only a proper name is reflexive in the nominative and in the oblique cases—e.g. *Σωκράτης αὐτός* = *αὐτὸς ὁ Σωκράτης*. *Σωκράτους αὐτοῦ* = *αὐτοῦ τοῦ Σωκράτους* = of Socrates himself; *αὐτὸς ἔφη*, *ipse dixit*.

Αὐτός not immediately preceded by the article, and accompanied by a *no un*(which may have the article) or a pronoun, is reflexive both *in recto* and *in obliquo*—e.g. *αὐτὸς ὁ ἀνὴρ*, *τὸν ἀνδρα αὐτόν*, the man himself; *αὐτὸς οὗτος*, this man himself.

III. *Αὐτός in obliquo*—i.e. the oblique cases of *αὐτός* unaspirated—correspond to *our pronouns of the third person*: he she, it, they, them, etc., and represent the Latin *is*, *ille*, and sometimes *hic*.

EXAMPLES

I. Ὁ αὐτός = *idem*

§ 439. About the same time.	<i>Περὶ τοὺς αὐτοὺς χρόνους.</i>
And at the same time I entreat.	<i>Καὶ ἐν τῷ αὐτῷ τῷδε δέομαι.</i>
I am of the same sentiments as you.	<i>Ταῦτά σοι φρονῶ.</i>
Your statement coincides with mine.	<i>Ταῦτ' ἐμοὶ λέγεις.</i>
My opinion remains unchanged.	<i>Ὁ αὐτός εἰμι τῇ γνώμῃ.</i>

THEORY OF ADVANCED GREEK COMPOSITION

You need not *go* outside your own country *to find* examples of this. Ἔστιν ὑμῖν περὶ τούτων οἰκείοις χρῆσθαι παραδείγμασιν.

Cf. Thuc. VII. 13. 2; 18. 2; 28. 4; 29. 3; 34. 5; 36. 2, 3; 44. 5; 45. 2; 55. 1; 57. 9; 58, 3, 4; 59. 1; 70. 6; 72. 3; 86. 2, *et alibi passim* with ὕστερος, πρῶτος κ.τ.λ.

(3) THE ADVERB AS TERTIARY PREDICATE

§ 428. We *have written* the history of the first (portion of the) war which *went on* uninterruptedly these ten years. Ταῦτα δὲ τὰ δέκα ἔτη ὁ πρῶτος πόλεμος συνεχῶς γενόμενος γέγραπται.

This *was the greatest* panic the Lacedemonians ever experienced within their recollection. Μάλιστα δὲ Λακεδαιμόνιοι, ἐς ὃ ἐμέμνηντο, ἐν τούτῳ τῷ καιρῷ ἐξεπλάγησαν. Cf. Πολεμοῦνται μὲν ἀσαφῶς ὁποτέρων ἀρξάντων.

My possession of this throne is neither unlawful nor usurped from others, but *righteous and just*. Ἐγὼ ταύτην ἔχω τὴν ἀρχὴν οὐ παρὰ νόμῳ οὐδ' ἀλλοτρίαν ἀλλ' ὁσίως καὶ δικαίως.

(4) PREPOSITIONAL PHRASE AS TERTIARY PREDICATE

§ 429. If *it was* through folly or *naïveté* or any ignorance in general that he *acted* in this way (has done this). Εἰ ταῦτ' ὑπ' ἀβελτερίας ἢ δι' εὐήθειαν ἢ δι' ἄλλην ἄγνοϊαν ἤντιναοῦν πέπρακται.

The *fact that* their present awful predicament *was* brought about by my folly—not to say his—*would be* no satisfaction to our ruined allies. Οὐ γὰρ ἂν ἐξαρκέσειε τοῖς ἀπολωλῶσι συμμάχοις διὰ τὴν ἀβελτερίαν τὴν ἐμοῦ, ἵνα μὴ τὴν τούτου λέγω, τοιαῦτα πεπονθέναι.

It *is owing to you* (thanks to you) that all this (mischief) has come about. Διὰ σὲ πάντα ταῦτ' ἐγένετο (or παρὰ σέ).

THEORY OF ADVANCED GREEK COMPOSITION

It is the language of filial piety the maiden speaks.

We all know that *it is not* owing to the wisdom of its men that the Persian Empire has attained such extraordinary aggrandisement, but because they hold kingship in greater honour than the rest of the world.

Was it not through want of money—for the sake, in fact, of five talents—that the foreign garrison *refused* to surrender the citadel to Thebes?

Πρὸς εὐσέβειαν ἡ κόρη λέγει.

Τὴν τῶν Περσῶν δύναμιν ἅπαντες ἴσμεν τηλικαύτην τὸ μέγεθος γεγενημένην οὐ διὰ τὴν τῶν ἀνδρῶν φρόνησιν ἀλλ' ὅτι μᾶλλον τῶν ἄλλων τὴν βασιλείαν τιμῶσιν. Isoc. 3. 23.

Οὐδὲ ἐνδεῖαν μὲν χρημάτων, ἔνεκα πέντε ταλάντων, οἱ ξένοι τοῖς Θηβαίοις τὴν ἄκραν οὐ παρέδοσαν;

(5) THE RESUMPTIVE DEMONSTRATIVE

§ 430. The Resumptive Demonstrative (pronoun or adverb) is sometimes a Tertiary Predicate:

It is by such good qualities of soul as we *possess* that we *acquire* all other advantages.

He knew well, he said, that *it was* from such misrepresentations of a clever speaker they would draw conviction.

It does not follow that, because a mistake has been made before, it must now too be repeated.

His usual way of deceiving you *is* to promise you what you all like.

Τοῖς ἀγαθοῖς οἷς ἔχομεν ἐν τῇ ψυχῇ τούτοις κτώμεθα τὰς ἄλλας ὠφελείας. Isoc. 8. 32.

Εὖ εἰδέναι ἔφη ἐξ ὧν ἂν τις εὖ λέγων διαβάλλοι ἐκ τούτων αὐτοὺς πείσεσθαι. Thuc. VII. 48. 3.

Οὐχ ὅτι πρότερον ἡμάρτηται διὰ τοῦτ' ἐπεξαμαρτητέον καὶ νῦν. Cf. § 415.

Ὑποσχόμενος ἂ βούλεσθ' ἅπαντες οὕτως ἐξαπατᾶν ὑμᾶς φιλεῖ. Cf. § 226.

THEORY OF ADVANCED GREEK COMPOSITION

The time for display of energy
is while the ship is still
safe (lit.: "is being saved").

Ἐν ᾧ ἂν ἡ ναὺς σώζεται
τότε ἕκαστον χρὴ πρό-
θυμον εἶναι.

The English mode of double predication is adopted not only where clarity demands, but sometimes merely for greater emphasis.

N.B. 1. The following is an instance of a *substantive in emphatic position* used like a tertiary predicate :

It *was* not an unsoldierly
politician and deserter, but
it *was* the Phocian war,
that *taught* them a lesson
not to be forgotten.

Οὐ γὰρ ῥήτωρ ἀστρά-
τευτος καὶ λιπὼν τὴν
τάξιν αὐτοὺς ἐνουθέτησεν
ἀλλ' ὁ Φωκικὸς πόλεμος
δεκετῆς γεγονὼς ἀείμνηστον
παιδείαν αὐτοὺς ἐπαίδευσεν.

N.B. 2. In this treatise the term *Resumptive Demonstrative* has been used in preference to "*Epanaleptic*," preferred by Holden and other writers. The latter is a technical term of rhetoric, not of grammar.

§ 431. It will be observed that in most of the examples just cited English has recourse to a double predication by means of a relative clause following on the projection of the verb "to be" in what becomes the principal clause. This method of predication is allowed in Greek, not only with the *relative* clause, as in English, but also with *participial* clauses, that are relative equivalents. The subject of ἐστί, ἦν, etc., must be substantival (noun or pronoun), and the article must accompany the participle. The following examples will illustrate :

(1) PARTICIPIAL CLAUSE

§ 432. But it is these things
that increase each one's
indolence.

Ἀλλ' ἐστί ταῦτα τὰ τὴν
ἑκάστου ῥαθυμίαν ἐπαυξά-
νουντα.

We should no longer be the
turncoats; rather would
they be who decline to
abide by equitable terms.

Οὐκέτ' ἂν ἡμεῖς εἴημεν οἱ
μεταβαλλόμενοι, ἀλλ' οἱ μὴ
ἐθέλοντες τοῖς δίκαιοις ἐμ-
μένειν.

THEORY OF ADVANCED GREEK COMPOSITION

Also Æschin. Ctes. 141 : 'Ο δ' εἰσάγων ἦν ὑμᾶς εἰς Θήβας καιρὸς καὶ φόβος καὶ χρεία συμμαχίας ἀλλ' οὐ Δημοσθένης (see § 325).

Ibid. 187 : Ἦν μὲν γὰρ ὁ τὸ ψήφισμα νικήσας Ἀρχῖνος.

Andoc. Myst. 19 : 'Ο μὲν ἀπογράφας Λυδὸς ἦν . . . ὁ δὲ πείσας ὑπομεῖναι ἐγώ.

Æsch. Ctes. 210 : Οὐχ ὁ μὲν τὴν γραφὴν φεύγων ἐστὶ Κτεσιφῶν ; 'Ο δὲ πείσας καὶ δεόμενος μεῖναι τὸν πατέρα ἐγὼ ἦν μάλιστα.

There was nobody to inform us.	Οὐκ ἦν ὁ διδάξων. Cf. §§ 70, 229.
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And there is none to have the courage to say.	Καὶ οὐδεὶς ἐστὶν ὁ τολμήσων λέγειν.
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There was nobody to prevent.	Οὐκ ἦν ὁ κωλύσων.
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Æsch. Ctes. 239 : 'Ο δὲ κομίζων ἦν τὸ χρυσίον καιρὸς καὶ φόβος καὶ χρεία συμμάχων.

Also : Τίς ἦν ὁ Φιλίππῳ πάντα συναγωνιζόμενος ; Cf. also Lys. 3. 15 ; Isoc. 3. 6 ; Dem. Phil. 1. 18.

Lycurgus 10 : Δύο γάρ ἐστι τὰ παιδεύοντα τοὺς νέους.

Also Lys. III. 46 : Οὗτοί εἰσιν οἱ εἰσιόντες.

(2) RELATIVE CLAUSE

§ 433. This is the pretext on which he claims a crown. (This is what the pretext amounts to)	Τοῦτο δέ ἐστιν ἡ πρόφασις δι' ἣν ἀξιοῖ στεφανοῦσθαι [=διὰ ταύτην τὴν πρόφασιν ἀξιοῖ . . .]
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These are the measures our friend Æschines advocated and Philocrates moved.	Ταῦτα γάρ ἐστιν ἃ συνεῖπε μὲν Αἰσχίνης ἔγραψε δὲ Φιλοκράτης (=ταῦτα συνεῖπε μὲν . . . ἔγραψε δέ).
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Such were the words he uttered in the presence of the ambassadors.	Τοιαῦτ' ἦν ἃ ἔλεγε παρόντων τῶν πρέσβεων [=τοιαῦτ' ἔλεγε . . .].
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THEORY OF ADVANCED GREEK COMPOSITION

There are three elements of which a constitution is made up.	Τρία γάρ ἐστὶν ἐξ ὧν ἡ πολιτεία συνέστηκεν. Lyc. 79, cf. <i>ibid.</i> 3.
These are resolutions which I say ought to be adopted by all.	Ταῦτα μὲν ἐστὶν ἅ πασι δεδόχθαι φημι δεῖν. Dem. Phil. I. 19.
What must be forthcoming on your part are just these measures I have proposed.	Ἄ δ' ὑπάρξαι δεῖ παρ' ὑμῶν ταῦτ' ἐστὶν ἅ 'γὼ γέγραφα. Id. Phil. I. 33.
And wonder not if much of what I am saying is what you (already) know.	Καὶ μὴ θαυμάσης εἰ πολλὰ τῶν λεγομένων ἐστὶν ἅ καὶ σὺ γιγνώσκεις.

CHAPTER XVIII

UNITY OF THE GREEK SENTENCE AND USE OF PRONOUNS

ORNAMENTAL EPITHET AND VARIETY SUBJECT

ORNAMENTAL EPITHET

§ 434. MERELY ornamental epithets must be ignored. These are only a fashionable *façon de parler*, add nothing to the sense, and are directly opposed to Greek taste and conciseness. The adjectives of the following phrases are instances of ornamental epithets: "The *gallant* captain," "The *noble* lord," "The *learned* judge," etc. Conventional appendages of this type must be ignored in translation into Greek.

It seems needless to add that epithets really descriptive are not to be classed as ornamental, and must be rendered by an adjective or its equivalent—i.e. a participle, an appositive or a relative clause, or their equivalents.

VARIETY SUBJECT

§ 435. In translating an English passage into Greek, after the student has decided on the grouping process, he must settle in his own mind who is the main agent, what is the chief factor that dominates the whole sentence. In this he has the subject of the sentence. This subject, whether animate or inanimate, is not to be repeated again unless it happens to be a proper name. In this case it must not be repeated within the same paragraph without necessity—for instance, in case one or more other proper names also occur, and *differentiation* becomes impossible by use of *pronouns only*. Should this same subject dominate several successive sentences or even a whole paragraph, Greek conciseness forbids repetition of the name.

THEORY OF ADVANCED GREEK COMPOSITION

In English, on the contrary, repetition of the subject is not only necessary, but it must take place by means of synonyms. Thus, if Philip be the chief agent spoken of, the monotony of repetition of the same name is avoided by the use of various aliases. He will accordingly reappear, within even the same paragraph, under the title of "The Macedonian King," "The Ruler of Macedonia," "The Monarch," "The King," and so on. These various appellations for *one and the same* person have been conveniently termed "variety subjects" or "literary subjects." They are unknown in Greek usage, and must be simply ignored.

§ 436. The chief reason why Greek does not need to repeat within the same sentence the name of the person or thing, especially if it be a subject, is its *greater wealth of pronouns*. There are far more pronouns of the third person in Greek than in English, and their meanings are more precise and definite. Hence the importance of a practical knowledge of the functions of pronouns.

PRONOUNS

Τίς.	Ποῦ. Πότε.	Πῇ.	Ποῖ.	Πόθεν.	Πῶς.
Who?	Where? When?	What way?	Whither?	Whence?	How?
αὐτοῦ, etc.	αὐτοῦ, on the spot	—	αὐτόσε, <i>eodem</i> *	αὐτόθεν	ᾧσαύτως
ὅδε	ἐνθάδε, <i>hic</i> , <i>huc</i> , <i>illuc</i>	τῇδε, this way	δεῖρο, <i>huc</i>	ἐνθένδε	ᾧδε, thus
οὗτος	ἐνταῦθα, there, here	—	ἐνταῦθα	ἐντεῖθεν	οὕτως
ἐκεῖνος	ἐκεῖ, there	ἐκείνη, that way	ἐκεῖσε, <i>illuc</i>	ἐκείθεν	ἐκείνως
ἕτερος	ἐτέρωθι	—	ἐτέρωσε	ἐτέρωθεν	ἐτέρως
ἄλλος	ἄλλοθι	ἄλλῃ	ἄλλοσε	ἄλλοθεν	ἄλλως
ἕκαστος	{ ἐκασταχοῦ ἐκαστότε (time) }	—	ἐκασταχόσε	ἐκασταχόθεν	—
οὐδεὶς	οὐδαμοῦ	οὐδαμῇ	οὐδαμόσε or οὐδαμοῖ	οὐδαμόθεν	οὐδαμῶς

* Omnes *eodem* cogimur. Hor. Od. II. 3. 25.

THEORY OF ADVANCED GREEK COMPOSITION

§ 437. Of all the third-person pronouns, *ὅδε*, *οὗτος*, *ἐκεῖνος*, and above all the oblique cases of *αὐτός* unaspirated, play the most important part in Greek Prose. It is to these four in particular that the avoidance of repetition of substantives, and hence the unity of the Greek sentence is due. The above table shows their relations to their derivative adverbs and to each other.

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II. *Αὐτός* alone is always reflexive *in recto*; *αὐτός* with only a proper name is reflexive in the nominative and in the oblique cases—e.g. *Σωκράτης αὐτός* = *αὐτὸς ὁ Σωκράτης*. *Σωκράτους αὐτοῦ* = *αὐτοῦ τοῦ Σωκράτους* = of Socrates himself; *αὐτὸς ἔφη*, *ipse dixit*.

Αὐτός not immediately preceded by the article, and accompanied by a *no un*(which may have the article) or a pronoun, is reflexive both *in recto* and *in obliquo*—e.g. *αὐτὸς ὁ ἀνὴρ*, *τὸν ἀνδρα αὐτόν*, the man himself; *αὐτὸς οὗτος*, this man himself.

III. *Αὐτός in obliquo*—i.e. the oblique cases of *αὐτός* unaspirated—correspond to *our pronouns of the third person*: he she, it, they, them, etc., and represent the Latin *is*, *ille*, and sometimes *hic*.

EXAMPLES

I. Ὁ αὐτός = *idem*

§ 439. About the same time.	Περὶ τοὺς αὐτοὺς χρόνους.
And at the same time I entreat.	Καὶ ἐν τῷ αὐτῷ τῷδε δέομαι.
I am of the same sentiments as you.	Ταῦτά σοι φρονῶ.
Your statement coincides with mine.	Ταῦτ' ἐμοὶ λέγεις.
My opinion remains unchanged.	Ὁ αὐτός εἰμι τῇ γνώμῃ.

THEORY OF ADVANCED GREEK COMPOSITION

II. Αὐτός = *self*

They killed the general himself.	Τὸν στρατηγὸν αὐτὸν ἀπέκτειναν.
Actually over the river.	Ὑπὲρ αὐτοῦ τοῦ ποταμοῦ.
Now just consider this.	Τοῦτο δὴ αὐτὸ σκόπει—i.e. this very point.
Just what was necessary.	Αὐτὰ ὅσα ἐπιτήδεια ἦν.
The very thing.	Αὐτὸ τοῦτο.
You yourself I call to witness.	Αὐτόν σε μάρτυρα ποιούμαι.
These matters would not of themselves be thought worth a lawsuit.	Οὐκ ἂν ἄξια ταῦτα καθ' αὐτὰ ἀγῶνος φανείη. Dem. Meid. 519 (cf. the Platonic αὐτὸ τὸ ὄν, αὐτὸ τὸ ἀγαθόν, etc.).
They themselves had done the same at Pylos.	Παραπλήσια καὶ ἔδρασαν αὐτοὶ ἐν Πύλῳ.
With nine other colleagues.	Δέκατος αὐτός.
Those very items.	Αὐτὰ ἐκεῖνα.
Else they said they would themselves do the murder.	Εἰ δὲ μὴ καὶ αὐτοὶ ἔφασαν ἀποκτενεῖν.
Matters will become worse.	Αὐτὰ αὐτῶν χείρω γενήσεται τὰ πράγματα.
The event will show.	Αὐτὸ δείξει. Cf. § 104.

Cf. also : 'Αλλ' αὐτοὶ ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλεύοντο.

Διὰ ταῦτα τὰ παθήματα τοῦ σώματος αὐτῇ ἐκείνῃ (*itself*—i.e. the soul) ἀνοσιωτέρα γίγνεται.

See also Part I., §§ 98 and 104. Cf. Dem. Phil. I. οἱ εἰδότες αὐτοί, and Ibid. 16 αὐτοῖς ἐμβᾶσιν.

Some Idioms with αὐτός = self

§ 440. (a) Αὐτοί *in recto* and *in obliquo* is regularly used to denote the citizens of a πόλις in contradistinction to the μέτοικοι, ξένοι, and slaves—e.g. Thuc. II. 27: Ἀνέστησαν δὲ

THEORY OF ADVANCED GREEK COMPOSITION

καὶ Αἰγινήτας τῷ αὐτῷ θέρει τούτῳ ἐξ Αἰγίνης οἱ Ἀθηναῖοι αὐτούς τε καὶ παῖδας καὶ γυναῖκας—i.e. *burgesses*, children, and women.

Contrast the use of the normal reflexive in the following sentence—Ibid.: Καὶ τὴν Αἴγινα ἀσφαλέστερον ἐφαίνετο αὐτῶν πέμψαντας ἐποίκους ἔχειν. Here we might have had σφῶν; and even αὐτῶν could be paralleled, though exceptional.

Thuc. II. 4: Καὶ δις μὲν ἀπεκρούσαντο (twice did the Thebans repel their assailants) ἔπειτα πολλῷ θορύβῳ αὐτῶν τε προσβαλλόντων καὶ τῶν γυναικῶν καὶ τῶν οἰκετῶν κραυγῇ τε καὶ ὀλολυγῇ χρωμένων . . . ἐφοβήθησαν. “Presently when the *townsmen* with loud cries fell upon them, and their women and slaves shouted and shrieked, panic seized the Thebans.”

Similarly, “at the instigation of the citizens” = αὐτῶν ἐπαγομένων, where context implies τῶν πολιτῶν.

(b) The reflexive force is also retained in the idiomatic phrases:

Αὐτοῖς ἀνδράσι, crews and all.

Αὐταῖς ἀρβύλαις, shoes and all, etc. Cf. § 319, B, p. 268.

(c) “Hoc Pronomen αὐτός omnium personarum est.”

This dictum of Porson is obvious when αὐτός is subject, as the *person*, be it first or second, may be gathered from the *verb*—e.g.: Αὐτὸς ἐμαυτῷ σύνοιδα.

Κάλει αὐτός, summon him yourself. Cf. Thuc. II. 39. 2: Τὴν τῶν πέλας αὐτοὶ ἐπελθόντες οὐ χαλεπῶς τοὺς ἀμυνομένους κρατοῦμεν (*unaided*—i.e. of ourselves *we defeat*).

As regards *oblique cases* it is more usual to use the personal forms in full—e.g. ἡμᾶς αὐτούς, ὑμᾶς αὐτούς, rather than αὐτούς.

This latter form, however (αὐτούς, etc.), besides its regular use to represent *third person* reflexives, is occasionally employed by the Dramatists, rarely by the Orators, to represent reflexive pronouns of the first and second persons. Thus:

‘Οθούνεκ’ αὐτὸς αὐτὸν οὔτε νῦν καλὰ δρᾶς οὔτε πρόσθεν εἰργάσω βία φίλων. CEd. Col. 853.

Εἰ δ’ αὐτὸς αὐτὸν ὦδε παιδεύεις. Trach. 451.

THEORY OF ADVANCED GREEK COMPOSITION

Cf. also : *Αἰσχύνης πόλιν τὴν αὐτὸς αὐτοῦ*, and Ag. 1132, *Æsch. Prom. Vinct.* 762 and 921.

§ 441. (d) In passages such as the following, *αὐτούς* for *ἡμᾶς αὐτούς* is used because the first person is explicitly contained in the principal verb, which is in this case *ἠναγκάσμεθα*.

Thuc. VII. 62 : *Καὶ τὸ μήτ' αὐτοὺς ἀνακρούεσθαι μήτ' ἐκείνους ἂν ὠφέλιμον φαίνεται*.

(e) The singular possessive adjectives *σφέτερος*, *σός*, *ἐμός*, are less frequently used than the possessive genitives *αὐτοῦ*, *σαντοῦ*, *ἐμαντοῦ*. The reverse is the case for the plural forms, *σφέτερος*, *ὕμετερος*, *ἡμέτερος*, being more common than *αὐτῶν*, *ὕμων*, *ἡμῶν*—e.g. :

Ἐβοήθησαν δ' αὐτοῖς καὶ Μαντινῆς ἔχοντες τοὺς σφετέρους συμμάχους. Thuc. V. 58. 1.

Τὴν σφέτεράν πόλιν ἐμπαρασχόντες προκινδυνεύσαι. Thuc. VII. 56. 3.

But also : *Ἐπὶ τοῖς αὐτῶν ἰδίοις ἀγαθοῖς χαίρουσι*.

N.B. Observe the combination of genitive and adjective in : *Λαβόντες τὰ σφέτερα αὐτῶν*. *Τὰ μὰ τοῦ κακοδαίμονος*. *Ἡμετέροις αὐτῶν*.

III. *Αὐτός in obliquo*

§ 442. (A) The oblique cases of *αὐτός* unaspirated constitute the non-reflexive pronouns of the third person, which, together with *οὗτος*, *ἐκεῖνος*, *ὅδε*, enable a writer to dispense with the otherwise monotonous repetition of substantives. Very often the only difference between *αὐτοῦ*, *αὐτῶν*, etc., and *ἐκείνου*, *ἐκείνων*, etc., is a mere matter of *greater emphasis* conveyed by the latter—e.g. : *Κελεύοντες εἰπεῖν μηδὲν ποιεῖν πρὶν ἂν τι καὶ αὐτοὶ περὶ αὐτῶν βουλευώσι*, “until *they* also come to a decision about *them*” (Thuc.). The contrast is here expressed without the added emphasis of *ἐκείνων*.

The foregoing presents a good example of the difference between *αὐτοί* reflexive and the non-reflexive *αὐτῶν* merely referring to *last mentioned*. It also shows that the Greeks are more strict in the use of reflexives than we are.

THEORY OF ADVANCED GREEK COMPOSITION

§ 443. (B) Use of *αὐτός* in *obliquo*.

It should be premised that :

(α) The oblique cases of *αὐτός* unaspirated are obviously limited to the function of *object*, direct or indirect.

(β) They *never* come *first* in a clause.

Their substitutes must be used when emphasis requires that a third person pronoun takes the *first place* in a sentence.

(γ) In the nominative they are replaced by *ὁ δέ, ὅδε, οὗτος, or ἐκεῖνος*. Hence the latter pronouns perform a *twofold* function in *recto*.

The following are *guiding principles* rather than strict rules for the use of *αὐτός* in *obliquo* outside *oratio obliqua* (see §§ 383 sqq.) :

§ 444. (α) The oblique cases of *αὐτός* unaspirated refer to the person or thing, be it subject or object, *last mentioned* in the *preceding sentence*, or, if within the same sentence, in the *preceding clause*.

EXAMPLES

Thuc. II. 27 : Τὴν Αἰγιναν ἀσφαλέστερον ἐφαίνετο αὐτῶν πέμψαντας ἔχειν· καὶ ἐξέπεμψαν ὕστερον ἐς αὐτὴν τοὺς οἰκήτορας.

Thuc. V. 54 : Ὡς δ' αὐτοῖς (i.e. Lacedemonians mentioned in previous sentence) τὰ διαβατήρια θυομένοις οὐ προὔχῳρει, αὐτοί τε ἀπῆλθον ἐπ' οἴκου, . . . Ἀργεῖοι δὲ ἀναχωρησάντων αὐτῶν (last mentioned) ἐσέβαλον ἐς τὴν Ἐπιδαυρίαν.

Isoc. Paneg. 182 : Αἰσχρὸν γὰρ ἰδίᾳ μὲν τοῖς βαρβάροις οἰκέταις ἀξιοῦν χρῆσθαι, δημοσίᾳ δὲ τοσούτους τῶν συμμάχων περιορᾶν αὐτοῖς δουλεύοντας. (Here *αὐτοῖς* refers to last mentioned—i.e. Barbarians of previous clause; *ἐκείνοις* is not used as there is no need either of emphasis or contradiction.)

Isoc. Paneg. 185 : Οὐδὲ τὰς πόλεις λυπήσομεν στρατιώτας ἐξ αὐτῶν καταλέγοντες ὃ νῦν ὀχληρώτατον αὐτοῖς. (Here *αὐτῶν* refers to last mentioned—i.e. πόλεις, and *αὐτοῖς* to the last mentioned implied in *αὐτῶν*.)

THEORY OF ADVANCED GREEK COMPOSITION

Thuc. VII. 69. 2: Τῶν τριηράρχων ἓνα ἕκαστον ἀνεκάλει πατρόθεν τε ἐπονομάζων καὶ αὐτοὺς ὀνομαστὶ καὶ φύλην. (This might have been κατὰ φύλην αὐτῶν, unless αὐτούς be taken as αὐτοὺς ἑκάστους.)

Thuc. VII. 51. 1: Οἱ δὲ Συρακόσιοι καὶ αὐτοὶ τοῦτο πυνθόμενοι μᾶλλον ἐγηγερμένοι ἦσαν μὴ ἀνιέναι τὰ τῶν Ἀθηναίων ὥς καὶ αὐτῶν κατεγνώκων ἤδη μηκέτι κρεισσόνων εἶναι σφῶν. (Αὐτοί=*et ipsi*; αὐτῶν the last mentioned; σφῶν=*ipsorum*, referring to subject of its principal verb in previous clause.)

Thuc. II. 26. 2: Καὶ Θρόνιον εἶλεν ὁμήρους τε ἔλαβεν αὐτῶν —i.e. of the Thronians who are implicitly last mentioned.

Thuc. VII. 70. 6: Συνετύγχανέ τε πολλαχοῦ διὰ τὴν στενοχωρίαν τὰ μὲν ἄλλοις ἐμβεβληκέναι τὰ δ' αὐτοὺς ἐμβεβληθῆσθαι. "And it happened that in many places for want of space, while at one side they had rammed, they were on the other side rammed (themselves)." Here αὐτούς is not reflexive, at least from the writer's point of view, though in English, to bring out the contrast to ἄλλοις, we should use the reflexive pronoun; but cf. § 392.

§ 445. In the following examples unaspirated αὐτός *in obliquo* occurs in subordinate adverb clauses, and refers to the subject of the principal verb, which is also the *last mentioned* (cf. § 391, obs. 8, and § 388, obs. 5). Our instances are limited to causal and temporal clauses:

Thuc. II. 23: Οἱ δὲ Πελοποννήσιοι, ἐπειδὴ οὐκ ἐπεξῆσαν αὐτοῖς οἱ Ἀθηναῖοι ἐς μάχην, ἄραυτες ἐδήουν. (Αὐτοῖς here, not σφίσι. Thucydidean usage varies for temporal and causal subordinate clauses.)

Thuc. V. 116: Λακεδαιμόνιοι μελλήσαντες στρατεύειν ὥς αὐτοῖς τὰ διαβατήρια οὐκ ἐγίγνετο, ἀνεχώρησαν.

The foregoing must be contrasted with the following:

Thuc. V. 73: Οἱ μὲν Ἀθηναῖοι, ὥς παρήλθεν καὶ ἐξέκλινεν ἀπὸ σφῶν τὸ στράτευμα καθ' ἡσυχίαν ἐσώθησαν. (Σφῶν here as found elsewhere; ἀπ' αὐτῶν, however, could have been used as of *last mentioned*.) See § 391, as may also be seen in next sentence:

THEORY OF ADVANCED GREEK COMPOSITION

Thuc. V. 57: Λακεδαιμόνιοι, ὡς αὐτοῖς οἷ τε Ἐπιδαύριοι σύμμαχοι ὄντες ἐταλαιπώρουν, καὶ τὰλλα τὰ μὲν ἀφειστήκει τὰ δ' οὐ καλῶς εἶχε, νομίσαντες εἰ μὴ προκαταλήψονται ἐπὶ πλέον χωρήσθαι αὐτά ("the state of things referred to would be aggravated"). Cf. §§ 388, 391.

§ 446. In the following examples the oblique cases of αὐτός referring to last mentioned occur in genitive absolute or accusative absolute clauses:

Ἕλληνες, φύσει πρὸς ὑμᾶς ἔχθρας αὐτοῖς ὑπαρχούσης, ὅμως ἀξιοῦσιν . . .

Ἡ δὲ, ἐξὸν αὐτῇ βελτίω πρίασθαι, τοῦτον ἡγόρασεν.

Τίς ἔστιν ὅστις, καταχειροτονηθὲν αὐτοῦ, οὐκ ἂν κατέδν.
(All three are from Dem. Meidias.)

§ 447. In the following four examples the oblique case of αὐτός refers to the *last mentioned*. This, in the first example, is the subject of the *principal verb of Oratio Obliqua*, and in the second it occurs in a principal clause, and is subject of principal verb (vide § 389, obs. 6, and § 390, obs. 7, and compare instances given in § 384):

Ἐρῶν . . . ὡς δίκας ἰδίας μοι προσῆκεν αὐτῷ λαχεῖν.
XXI. 25.

Οὐδὲ γὰρ ἔξειν ὑμᾶς ὅτι χρήσεσθε αὐτῷ νομίζει. "He thinks you will not even know what to do with *him*." XXI. 201.

Χαβρίαν, οὐ προσιόνθ' ὅποι μὴ προσῆκεν αὐτῷ. XXI. 65.

Πείθονθ' ἡμᾶς ὅπως τὴν δίκαιαν αὐτῷ ἀποδιδιτῆσωμεν. Ib.

In all these four, from Demosthenes (Meidias), αὐτῷ or οἱ would be out of place from Lysias onwards. In the first, οἱ might be found in a similar sentence in Plato.

§ 448. Thus far confusion is impossible, as in the preceding sentence or clause there is only *one* word to which αὐτόν, αὐτοῦ, etc., could refer.

But when there occur two or more substantives—one, for instance, as nominative, the other as object—then greater caution is necessary.

Even then the oblique cases of αὐτός may be used if no ambiguity would arise. Ἐκεῖνος will always be used of the

THEORY OF ADVANCED GREEK COMPOSITION

DISTRIBUTION IN OBLIQUE CASES

§ 462. In the oblique cases the variety is even greater.

(α) Ἕτερος . . . ἕτερος.

Ὅταν δὲ ἑτέραν μὲν φωνὴν ἀφίη ὁ νόμος ἑτέραν δὲ ὁ ῥήτωρ, τῷ τοῦ νόμου δικαίῳ χρὴ διδόναι τὴν ψῆφον.

(β) Ὁ μὲν . . . ὁ δέ . . . ὁ δέ.

Most of these claims I settled.

To *some* I paid the full amount, to others a portion; *others* I entreated to defer their claims; the complaints of *others* I settled as best I could.

Τὰ πλεῖστα τούτων διέλυσα, τοῖς μὲν ἅπαντ' ἀποτίνων, τοῖς δὲ μέρη, τῶν δ' ἀναβαλέσθαι δεόμενος, πρὸς δὲ τοὺς ὅπως ἡδυνάμην περὶ τῶν ἐγκλημάτων διαλλαττόμενος. *Isoc.* III. 33.

Cf. *Andoc. Myst.* 48: Ἦκον δὲ τῷ μὲν μήτηρ, τῷ δ' ἀδελφή, τῷ δὲ γυνὴ καὶ παῖδες, ἣν δὲ βοὴ καὶ οἶκος.

Isoc. Paneg. 182: Εἴη δ' ἂν τοῖς μὲν ἀδεῶς τὰ σφέτερα καρποῦσθαι, τοῖς δ' ἐκ τῶν ἀλλοτρίων μεγάλους πλούτους κατακτήσασθαι.

Isoc. III. 22: Καὶ τοὺς μὲν πείσαι, τοὺς δὲ βιάσασθαι παρὰ δὲ τῶν ἐκπρίσθαι. Cf. § 398.

(γ) Ἔστιν οὗς . . . ἄλλους.

Ἄλλος and Ἕτερος (*alius*, *ceteri*, and *reliquus*)

§ 463. Ἄλλος and ἕτερος divide between them the several functions of the Latin *alius*, *ceteri*, and *reliquus*. A synopsis of their mutual relations may be set forth as follows:

<p>Ἄλλος, other.</p> <p>1. Ἄλλος = <i>alius</i> (in singular and plural) as adjective and substantive—e.g.:</p> <p>Ἄλλοι, others.</p> <p>Ἄλλος οὐδεὶς, no one else.</p> <p>Ἄλλος τις, someone else.</p>	<p>Ἕτερος, other of two.</p> <p>1. Ἕτερος, <i>alius</i>, as.</p> <p><i>Predicative adjective</i>: different, other than, διάφορος.</p> <p><i>Attributive</i>: another, other—e.g. ἕτερα τοιαῦτα, ditto.</p>
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THEORY OF ADVANCED GREEK COMPOSITION

- "Ἄλλος, ἄλλοι—*continued*.
 2. *Alius alio*; *alii aliter*, etc.
 Phrases like foregoing are rendered by ἄλλος and one of its derivative adverbs—e.g. :
 "Ἄλλοι ἄλλη κατενεχθέντες.
 "Ἄλλος ἀλλαχοῦ.
 3. Ὁ ἄλλος = *reliquus*.
 Οἱ ἄλλοι = *ceteri, reliqui*.
 4. "Ἄλλος, besides. (This is idiomatic, but comparatively rare.) Cf. § 140.
 5. "Ἄλλα τε πολλὰ καί, of "general and particular." Cf. § 399.
 Also ἄλλως τε καί = especially.

- "Ἐτερος—*continued*.
Substantival : e.g. περὶ ἑτέρων.
 Οὐδεὶς ἕτερος, no one else.
 In Ctes. 138.
 "Ἐτερός τις, someone else.
 2. *Alius alium*, ἕτερος ἕτερον.
Alii alios, ἕτεροι ἑτέρους.
 3. Ὁ ἕτερος, *alteruter*, one or other of two.
 4. Ὁ ἕτερος, *alter*, other of two—e.g. :
 The *other* army = τὸ ἕτερον στράτευμα.
 The *rest* of the army = τὸ ἄλλο στράτευμα.

"Ἄλλος

§ 464. (1) *Alius*, substantive and adjective—e.g. others say = λέγουσιν ἄλλοι.

To Chabrias and others.

Χαβρία δωρεὰς ἔδοσαν καὶ ἄλλοις.

Besides this I have nothing to say.

Οὐκ ἔχω παρὰ ταῦτα ἄλλα φάναι.

If he went to no one else (never again to another).

Εἰ μηκέτι ὥς ἄλλον ἦκε.

FURTHER IDIOMS

(a) *Merely* (nothing but—i.e. *nihil aliud quam*), οὐδὲν ἄλλο ἢ.

On my *merely* asking a question.

Οὐδὲν ἄλλ' ἢ ἐρωτῶντος ἐμοῦ.

THEORY OF ADVANCED GREEK COMPOSITION

other party mentioned, as also for greater emphasis or vividness or graphic effect, instead of αὐτοῦ, etc. Οὗτος will be used to designate "the latter," and what is looked on as near; ἐκεῖνος, "the former," and what is looked on as distant. When a pronoun is needed as *first word* of sentence, οὗτος or ἐκεῖνος or ὅδε *must* be used.

When these resources are exhausted, then, and only then, may a substantive or proper name be repeated in accordance with the practice of Thucydides, Plato, and the Attic Orators, not of Xenophon.

Ἐκεῖνος, Οὗτος, Ὅδε

§ 449. The idiomatic uses of these third-person pronouns may be best set forth by mutual contrast.

It should be observed that ἐκεῖνος, οὗτος, and ὅδε may be :

- i. *Adjectival* as well as *substantival*, whereas the oblique cases of αὐτός unaspirated are strictly nominal.
- ii. *Demonstrative*, whereas αὐτοῦ, etc., is *personal*.

Further, they may be :

- iii. *Antecedents* to relatives, whereas αὐτοῦ, etc., are seldom antecedents in the strict sense.

iv. *Resumptive Demonstratives*, whereas αὐτός *in obliquo* is rarely such. Isoc. Paneg. 176: "Α δ' αἰσχύνην ἡμῖν φέρει καὶ πολλοὺς τῶν συμμάχων ἐκδέδωκε, ταῦτα κατὰ χώραν μένει καὶ πάντες αὐτὰ κύρια ποιούμεν." "These causes hold their ground, and we all sanction *them*." Here αὐτά refers to last mentioned—i.e. to resumptive demonstrative ταῦτα.

- v. Nominatives of αὐτός *in obliquo*.

There follows detailed discussion of ἐκεῖνος, οὗτος, and ὅδε.

Ἐκεῖνος

§ 450. In order fully to appreciate the various uses of ἐκεῖνος, it should be borne in mind that, while our pronoun "that" corresponds to ἐκεῖνος and "this" to οὗτος (both being nominal as well as adjectival), our third-person pronouns "he, she, it," etc., are represented in the nominative by ἐκεῖνος, οὗτος, or ὅδε, but *in oblique cases* mostly by unaspirated αὐτός.

THEORY OF ADVANCED GREEK COMPOSITION

I. (a) Contrasted with ὅδε and οὗτος, ἐκεῖνος stands for what is more distant or remote. [It may be better not to stress the distinctions drawn between—1°, remoteness or distance in space and time; 2°, distance in point of mention, as measured by lines, clauses, etc.; 3°, remoteness in thought.]

EXAMPLES (a)

§ 451. 1. Καὶ Λακεδαιμονίοις μὲν πρὸς ταῖς αὐτοῦ ὑπαρχούσαις ἐξ Ἰταλίας καὶ Σικελίας τοῖς τὰ κείνων ἐλομένοις ναῦς ἐπετάχθη ποιεῖσθαι κατὰ τὸ μέγεθος τῶν πόλεων. Thuc. II. 7. “In addition to those on the spot belonging to *their* allies (i.e. those who had espoused *their* cause) . . .”

2. Εἰρήνη ἦν Φιλοκράτης ὁ Ἀγνούσιος ἔγραψεν καὶ αὐτὸς οὗτος μετ’ ἐκείνου (in conjunction with *him*).

3. Ὑμῖν γὰρ ἐξεγένετ’ ἂν τὴν προτέραν ἐκείνην εἰρήνην ποιήσασθαι μετὰ κοινοῦ συνεδρίου. Æsch. Ctes. 58. “*That* former peace;” yet it is just mentioned in previous sentence.

4. Πρὸς σε δὲ νῦν ποιήσομαι τοὺς λόγους, οὐ τὴν αὐτὴν ἔχων διάνοιαν καὶ κατ’ ἐκείνην (remote) ἡλικίαν ὅτ’ ἔγραφον περὶ τὴν αὐτὴν ὑπόθεσιν ταύτην. Isoc. Phil. 83. “When I was writing on *this* same subject.”

5. Τὸν δὲ βάρβαρον τῆς Ἀσίας δεσπότην κατέστησαν ὥσπερ ὑπὲρ ἐκείνου πολεμησάντων ἡμῶν, ἣ τῆς μὲν Περσῶν ἀρχῆς πάλαι καθεστηκυίας, ἡμῶν δ’ ἄρτι τὰς πόλεις κατοικούντων, ἀλλ’ οὐκ ἐκείνων νεωστὶ ταύτην τὴν τιμὴν ἔχοντων, ἡμῶν δὲ τὸν ἅπαντα χρόνον ἐν τοῖς Ἑλλησι δυναστευόντων. Isoc. Paneg. 178. . . . as though we had fought for *him* . . . but as if *their* possession of this prerogative were not new . . .

§ 452. In the following we have ἐκεῖνο = the former, τοῦτο = the latter :

6. Εὐσέβει τὰ πρὸς τοὺς θεοὺς μὴ μόνον θύων ἀλλὰ καὶ τοῖς ὄρκοις ἐμμένων · ἐκεῖνο μὲν γὰρ τῆς τῶν χρημάτων εὐπορίας σημείον, τοῦτο δὲ τῆς τῶν τρόπων καλοκαγαθίας τεκμήριον. Isoc. I. 13.

7. Ἐθίζε σεαυτὸν εἶναι μὴ σκυθρωπὸν ἀλλὰ συννοῦν · δι’ ἐκεῖνο γὰρ αὐθάδης, διὰ δὲ τοῦτο φρόνιμος δόξεις. Isoc. I. 15.

THEORY OF ADVANCED GREEK COMPOSITION

Μιμοῦ τὰ τῶν βασιλέων ἥθη καὶ δίωκε τὰ ἐκείνων ἐπιτηδεύματα · δόξεις γὰρ αὐτοὺς ζηλοῦν. Isoc. I. 36. "... pursue their practices . . ."

Οἶμαι δ' ἐκείνως εἰπὼν μᾶλλον δηλώσειν τὴν περὶ ἡμᾶς ἀτιμίαν γεγεννημένην. Isoc. Paneg. 179. "... by a speech of that sort . . ."

N.B. 1. In the first of the foregoing passages τὰ τούτων is impossible, and τὰ αὐτῶν would not bring out the *emphatic* contrast wanted.

In the second ἐκείνου refers to the more distant, and brings out the contrast with οὗτος, the defendant, supposed to be present; αὐτοῦ would be inadmissible because of οὗτος, and because it fails to emphasize the necessary contrast to last-mentioned Philocrates. Yet we translate, "the defendant himself in conjunction with *him*."

In the third αὐτήν is impossible; ταύτην would do for just mentioned, but would fail to give the saliency wanted for the *former* peace, more *remote* in time, perhaps in thought, and more emphatically expressed by ἐκείνος.

In the fourth κατ' ἐκείνην is indispensable because of *remoteness*.

In the fifth *remoteness* excludes τούτου and τοῦδε; while αὐτοῦ, as referring to last mentioned, would fail to furnish the *emphatic* contrast, hence ἐκείνου is indispensable; and the same remark applies to ἐκείνων referring to the distant Persians. Ταύτην well expresses "this prerogative," which involves an *implied contrast* with "original occupiers" of previous clause.

In the two last passages notice that τὰ αὐτῶν (ἐπιτηδεύματα) is excluded because of hiatus, and because monotonous repetition is thus forestalled. But apart from this, αὐτῶν, though admissible as merely referring to last mentioned, could not render the *emphatic* contrast, to say nothing of remoteness implied in ἐκείνων.

Finally, οὕτως might have been used instead of ἐκείνως to render "thus," but fails to give emphasis and remoteness conveyed by ἐκείνως.

N.B. 2. The *nota specificans*—remoteness in *thought*—has been challenged. See, for instance, Zeller's "History of Greek Philosophy" (Alleyne), vol. i., p. 232, note 1, and p. 237, note 5. In explanations given use has not been made of this distinction.

§ 453. (b) Again, ἐκείνος as opposed to οὗτος and ὅδε is more graphic and more emphatic than either of these, and emphasis rests on what is uppermost in mind, whether near or distant; it stresses what the speaker wishes to be conspicuous. This is especially the function of ἐκείνο as compared with τοῦτο or τόδε. Hence emphasis is frequently the only line of demarcation, and

THEORY OF ADVANCED GREEK COMPOSITION

instances are forthcoming where οὗτος and ὅδε would be admissible from every other point of view. All three may refer forwards or backwards—i.e. to the preceding or to the following; but where graphic effect and emphasis is needed ἐκεῖνος must be used—e.g.:

Εἰ ἐκεῖν η γε σκοποίης.

Ἄλλ' ἐκεῖνο κερδαίνειν ἡγείται τὴν ἡδονήν (for τόδε, which is less emphatic).

Ἄλλ' ἐκεῖνό γε ἄλογον (for less emphatic τόδε).

Ἐκεῖνο φοβούμενος μή μοι παρ' ὑμῶν ἀπαντήσῃ (for τόδε).

Thuc. V. 98: Ἐν δ' ἐκεῖν ὧ οὐ νομίζετε ἀσφάλειαν (for τῷδε).

Δέομαι ἐκεῖνην τὴν ἡδονήν ἐνθυμεῖσθαι ὡς ἀξία ἐστίν (for less emphatic ταύτην).

Καὶ μετ' ἐκεῖνα ξυναμφότεροι τὸν ἐν Ἀργεὶ δῆμον κατέλυσαν. N.B. ἐκεῖνα stands for ταῦτα—i.e. *ante dicta*—with added emphasis.

§ 454. II. Ἐκεῖνος, as contrasted with αὐτός unspirated *in obliquo*, either (a) gives greater emphasis to the person or thing *just mentioned*, differing from αὐτοῦ, etc., solely in graphic effect or emphasis; or else (b) refers to the *other party mentioned*, to avoid confusion when there are two or more possible references. In this case the use of ἐκεῖνος is necessary, and is not, as in preceding case, simply a *more emphatic or graphic form of expression*:

Μηδένα φίλον ποιοῦ πρὶν ἂν ἐξετάσῃς πῶς κέχρηται τοῖς πρότερον φίλοις. Ἐλπίζε γὰρ αὐτὸν καὶ περὶ σε γενέσθαι (γενήσεσθαι;) τοιοῦτον οἷος καὶ περὶ ἐκεῖνους γέγονεν. Isoc. I. 24.

Ἐν αὐτῷ θάπτουσι τοὺς ἐκ τῶν πολέμων πλὴν γε τοὺς ἐν Μαραθῶνι· ἐκεῖνων δὲ διαπρεπῇ τὴν ἀρετὴν κρίναντες αὐτοῦ καὶ τὸν τάφον ἐποίησαν. (Here we have ἐκείνων, not αὐτῶν, as the latter cannot come first, is devoid of emphasis, and might be ambiguous.) Thuc. II. 34.

Λακεδαιμόνιοι μελλήσαντες . . . ἀνεχώρησαν, καὶ Ἀργεῖοι διὰ τὴν ἐκεῖνων μέλλησιν τῶν ἐν τῇ πόλει τινὰς ὑποτοπήσαντες,

THEORY OF ADVANCED GREEK COMPOSITION

κ.τ.λ. (Here αὐτῶν might have been used without ambiguity, but *with less emphasis*.) Thuc. V. 116.

Ἐὰν ὁμοίως συμφέρῃ τὰς πράξεις σιωπᾶσθαι σοί τε τῷ λέγοντι καὶ κείνοις τοῖς ἀκούουσιν (καὶ αὐτοῖς could not stand save in sense of *auditoribus ipsis*). Isoc. I. 22.

Τὸ δ' ἐκείνων οὐκ ἠπίσταντο ὥστ' εἰ μὲν ἐπιτύχοιεν τισι κρείσσους ὄντες τῶν πολεμίων, διέφευγον αὐτούς, ἅτε ἐκείνων τὸ ξύνθημα ἐπιστάμενοι, εἰ δ' αὐτοὶ μὴ ἀποκρίνοιτο διεφθείροντο. Thuc. VII. 44. "Their (i.e. the enemy's) watchword they knew not, so that when, having the advantage, they fell in with any of the enemy, these escaped them as they knew their watchword; but whenever they failed the challenge they (themselves) were cut down." N.B. Here ἐκείνων refers back to the other party mentioned, αὐτοὺς to last mentioned.

Ὡς δ' αὐτῶν οὐκ ἐσήκουον, ἐκείνους μὲν ἀπέπεμψαν, αὐτοὶ δὲ πρὸς τοὺς Ἀθηναίους ξυμμαχίαν ἐποιοῦντο. Thuc. V. 22.

§ 455. From the foregoing it will appear that ἐκεῖνος *must* be used *even in obliquo* instead of αὐτοῦ, etc., whenever it is necessary for graphic effect or to *emphasize* the contrast of *another* party mentioned.

In the following examples the use of ἐκεῖνος in preference to αὐτοῦ, etc., is for greater emphasis:

Isoc. Paneg. 175: Αἱ μὲν ἡλευθερώμεναι τῶν πόλεων βασιλεῖ χάριν ἴσασιν ὥς δι' ἐκείνου τυχοῦσαι τῆς αὐτονομίας ταύτης. (Αὐτοῦ would be far less emphatic.)

Paneg. 178: Τὸν βάρβαρον ἀπάσης τῆς Ἀσίας δεσπότην κατέστησαν ὥσπερ ὑπὲρ ἐκείνου πολεμησάντων ἡμῶν. ("As if we went to war for *him*.")

Isoc. Phil. 84: Οὐτε γὰρ ταῦτ' αὖτις βούλομαι λέγειν τοῖς ἐν ἐκείνῳ γεγραμμένοις. (Τούτῳ if used here could only imply the discourse just mentioned—i.e. the λόγος πανηγυρικός—yet here τούτῳ would not suffice for that; ἐκείνῳ is indispensable.)

§ 456. In the nominative the pronouns of the third person preserve their fundamental differences.

Ὁδε, when not referring to the speaker, marks the person or thing nearest (deictically or not).

THEORY OF ADVANCED GREEK COMPOSITION

Οὗτος refers to what is *near*, *ἐκεῖνος* to what is remote (yonder). But it should not be forgotten that *ἐκεῖνος* must be used either wherever emphasis is necessary or in contrast to “the other party” mentioned—e.g.:

Employ not the services of a knave, for the blame of all <i>his</i> shortcomings will be laid at your door.	Μηδενὶ χρῶ πονηρῷ· ὃ γὰρ ἀν ἐκεῖνος ἀμάρτη, σοὶ τὰς αἰτίας ἀναθήσουσιν. Isoc. I. 37. See Part II., § 173, p. 146.
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(*Οὗτος* would be inadmissible here, for it would barely stand for last mentioned without graphic effect and emphasis.)

Cf. “Ὁμοία γὰρ πείσει τοῖς τὰς ἀλλοτρίας κύνας σιτίζουσιν· ἐκεῖναί τε γὰρ τοὺς δίδοντας ὥσπερ τοὺς τυχόντας ὑλακτοῦσιν. See Part II., § 172.

Οὗτος

§ 457. *Οὗτος*, “this,” refers to a person or thing nearer than that to which *ἐκεῖνος* refers.

- (1) It is used deictically of anything *at hand*.
- (2) It is used deictically of an opponent in a lawsuit, like *hic*.
Ἐξαγγελθέντος δ’ αὐτοῖς εὐρίσκουσι τὸν ἐν συνοικίᾳ (instead of αὐτόν, because he is in court). Æschin. I. 43.
- (3) In exclamations or questions it may refer to the second person.

E.g.: *Οὗτος σύ, heus tu. Οὗτος τί δράς; Hallo! what’s up?*

- (4) Sometimes, in the form of *οὗτοςί*, it betokens contempt.
- (5) (a) In contrast to *ὅδε*, it refers to “the foregoing” just mentioned. Cf. Æschin. I. 32.

To <i>this</i> they made the <i>following</i> reply.	Ἐφασαν πρὸς ταῦτα τάδε. Herodt. (Πρὸς ἐκεῖνα τάδε or ταῦτα = to that this.)
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This same speaker.	Ὁ αὐτὸς οὗτος ῥήτωρ.
Where is the fellow? (previously mentioned).	Ποῦ ἔστιν οὗτος;

All were at the siege save the Argives. <i>They</i> were left behind notwithstanding.	Ἐπολιόρκουν πάντες πλὴν Ἀργείων· οὗτοι δὲ ὅμως ὑπελείποντο.
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THEORY OF ADVANCED GREEK COMPOSITION

(b) Οὗτος, usurping the functions of ὅδε, refers to “the following.”

Ἐλεγον ταῦτα ὅτι . . .

Ἐθεασάμεθα γὰρ τοῦτο τῶν δεινῶν θεαμάτων· ἐπειδὴ . . .
Δεῖ ἐμὲ τοῦθ' ὑμῖν ἐπιδεικνύναι ὥς εἰσὶν οἱ κατὰ Δημοσθένους
ἔπαινοι ψευδεῖς. Æschin. Ctes. 50.

Καὶ ταῦτα ἤδη τὰ περὶ Μειδίου. Ibid. 52.

Τί γὰρ δεῖ νῦν ταῦτα λέγειν ἢ τὰ περὶ τὴν τοῦ τραύματος
γραφὴν ἢ τὰ περὶ τὴν Κηφισοδότου στρατηγίαν; Ctes. 51.

(c) In contrast to ἐκεῖνος, representing “the former,” οὗτος signifies “the latter.”

Again, ἐκεῖνος may refer to the *more distant* and mean “that” when οὗτος refers to the *nearer* and means “this.” Οὐ καλλίων
οὗτος ἢν ὁ καιρὸς ἐκείνου ἐν ᾧ. . . . Æschin. De Falsa 139.

Καὶ ἐκεῖνοι μὲν μετὰ ψηφίσματος οὗτοι δὲ ἄνευ ψηφίσματος
(those . . . these). Cf. Æschin. I. 26 and 42.

Ὡς τοῦτο μὲν ἀνδρὸς ἐν ἐκείνῳ δὲ γυναικός. The latter
is characteristic of man, the former of woman.

(d) Referring to the “*last mentioned*,” οὗτος may be substituted for oblique αὐτός when the latter should come as *first word* of a clause, unless ἐκεῖνος be more appropriate. See § 450.

Οὗτος is sometimes found used as the equivalent of Latin *ille*, “the famous” (e.g. Socrates). So is ἐκεῖνος. But to indicate *hic*, “the defendant,” in court, οὗτος, not ἐκεῖνος, must be used.

Formed from οὗτος are τοιοῦτος, “such”; τοσοῦτος, *tantus*; τοσοῦτοι, *tot* or *tanti*; τηλικοῦτος, “so great” or “of such an age.” All these may refer to foregoing or following.

Further examples may be seen under § 523, and in Dem. Adv. Meidiam (XXI.), 208-213.

Ὅδε

§ 458. Ὅδε refers to—

(1) “This man here”—i.e. your humble servant.

(2) (Δεικτικῶς), the person or thing near at hand.

Hence ὅδε marks what is absolutely nearest.

Accordingly, ὅδε will be used of—

(3) What follows.

(4) Or what immediately precedes.

THEORY OF ADVANCED GREEK COMPOSITION

The marshalling and equipment of both was *as described*.

Τάξις μὲν ἦδε καὶ παρασκευὴ ἀμφοτέρων ἦν. Thuc. V. 68.

DISTRIBUTED NOMINATIVE

§ 459. When two sets or classes of persons and their actions are contrasted, the distributed nominative is rendered in Latin by *alii . . . alii . . .*—e.g. *alii negant, alii affirmant*. These bipartite nominatives have a variety of forms in Greek.

(a) Οἱ μὲν . . . οἱ δέ . . .

(b) Ἐνιοὶ μὲν followed by ἄλλοι δέ or ἕτεροι δέ. Cf. Æsch. Tim. 49.

(c) Εἰσὶν οἱ . . . ἄλλοι δέ.

(d) Ἄλλοι μὲν . . . ἄλλοι δέ, rare in prose.

Vide Isoc. III. 18-21, a passage in which the rule of *one* is contrasted with the rule of *many*.

§ 460. When there are more than two sets or subdivisions the Greek renderings are equally varied—e.g.:

(a) Οἱ μὲν . . . οἱ δέ . . . οἱ δέ . . .

(b) Οἱ μὲν . . . οἱ δέ . . . ἄλλοι δέ . . . πολλοὶ δέ . . .

EXAMPLES

§ 461. Isoc. I. 15: Τὸ μὲν ἀνόητον, τὸ δὲ μανικόν. “The former is folly, the latter madness.”

Bacch. 907: Μυρίαὶ δὲ μυρίαῖσιν | ἐτ’ εἶσ’ ἐλπίδες · αἱ μὲν | τελευτῶσιν ἐν ὄλβῳ | βρότοις αἱ δ’ ἀπέβησαν.

Ibid. 1133: Ἐφερε ἡ μὲν ὠλένην ἡ δ’ ἔχνος αὐταῖς ἀρβύλαις.

Ibid. 1131: Ἦν δὲ βοή | ὃ μὲν στενάζων αἱ δ’ ἠλάλαζον.

Æschin. Ctes. 42: Ἀνεκήρυττόν τινες οἱ μὲν ὅτι στεφανοῦνται ὑπὸ τῶν φυλετῶν, ἕτεροι δ’ ὑπὸ τῶν δημοτῶν · ἄλλοι δέ τινες ὑποκηρυζάμενοι τοὺς αὐτῶν οἰκίας ἀφίεσαν ἐλευθέρους. Cf. Ibid. 43: τοῖς μὲν κ.τ.λ.

Isoc. 15. 287: Οἱ μὲν γὰρ αὐτῶν ἐπὶ τῆς Ἐννεακρόνου ψύχουσιν οἶνον, οἱ δ’ ἐν τοῖς καπηλείοις πίνουσιν, ἕτεροι δ’ ἐν τοῖς σκιραφείοις κυβεύουσιν, πολλοὶ δ’ ἐν τοῖς τῶν ἀλλήλων διδασκαλείοις διατρίβουσιν.

THEORY OF ADVANCED GREEK COMPOSITION

DISTRIBUTION IN OBLIQUE CASES

§ 462. In the oblique cases the variety is even greater.

(α) Ἕτερος . . . ἕτερος.

Ὅταν δὲ ἑτέραν μὲν φωνὴν ἀφίη ὁ νόμος ἑτέραν δὲ ὁ ῥήτωρ, τῷ τοῦ νόμου δικαίῳ χρὴ διδόναι τὴν ψῆφον.

(β) Ὁ μὲν . . . ὁ δέ . . . ὁ δέ.

Most of these claims I settled.

To *some* I paid the full amount, to others a portion; *others* I entreated to defer their claims; the complaints of *others* I settled as best I could.

Τὰ πλεῖστα τούτων διέλυσα, τοῖς μὲν ἅπαντ' ἀποτίνων, τοῖς δὲ μέρη, τῶν δ' ἀναβαλέσθαι δεόμενος, πρὸς δὲ τοὺς ὅπως ἡδυνάμην περὶ τῶν ἐγκλημάτων διαλλαττόμενος. *Isoc.* III. 33.

Cf. *Andoc. Myst.* 48: Ἦκον δὲ τῷ μὲν μήτηρ, τῷ δ' ἀδελφή, τῷ δὲ γυνὴ καὶ παῖδες, ἦν δὲ βοὴ καὶ οἶκος.

Isoc. Paneg. 182: Εἴη δ' ἂν τοῖς μὲν ἀδεῶς τὰ σφέτερα καρποῦσθαι, τοῖς δ' ἐκ τῶν ἀλλοτρίων μεγάλους πλούτους κατακτήσασθαι.

Isoc. III. 22: Καὶ τοὺς μὲν πείσαι, τοὺς δὲ βιάσασθαι παρὰ δὲ τῶν ἐκπρίσθαι. Cf. § 398.

(γ) Ἔστιν οὗς . . . ἄλλους.

Ἄλλος and Ἕτερος (*alius*, *ceteri*, and *reliquus*)

§ 463. Ἄλλος and ἕτερος divide between them the several functions of the Latin *alius*, *ceteri*, and *reliquus*. A synopsis of their mutual relations may be set forth as follows:

Ἄλλος, other.	Ἕτερος, other of two.
1. Ἄλλος = <i>alius</i> (in singular and plural) as adjective and substantive—e.g.:	1. Ἕτερος, <i>alius</i> , as.
Ἄλλοι, others.	<i>Predicative adjective</i> : different, other than, διάφορος.
Ἄλλος οὐδεὶς, no one else.	<i>Attributive</i> : another, other
Ἄλλος τις, someone else.	—e.g. ἕτερα τοιαῦτα, ditto.

THEORY OF ADVANCED GREEK COMPOSITION

<p>"Ἄλλος, ἄλλοι—<i>continued</i>.</p> <p>2. <i>Alius alio</i>; <i>alii aliter</i>, etc. Phrases like foregoing are rendered by ἄλλος and one of its derivative adverbs—e.g. : "Ἄλλοι ἄλλη κατενεχθέντες. "Ἄλλος ἀλλαχοῦ.</p> <p>3. Ὁ ἄλλος = <i>reliquus</i>. Οἱ ἄλλοι = <i>ceteri, reliqui</i>.</p> <p>4. "Ἄλλος, besides. (This is idiomatic, but comparatively rare.) Cf. § 140.</p> <p>5. "Ἄλλα τε πολλὰ καί, of "general and particular." Cf. § 399. Also ἄλλως τε καί = especially.</p>	<p>"Ἐτερος—<i>continued</i>. <i>Substantival</i> : e.g. περὶ ἑτέρων. Οὐδεὶς ἕτερος, no one else. In Ctes. 138. "Ἐτερός τις, someone else.</p> <p>2. <i>Alius alium</i>, ἕτερος ἕτερον. <i>Alii alios</i>, ἕτεροι ἑτέρους.</p> <p>3. Ὁ ἕτερος, <i>alteruter</i>, one or other of two.</p> <p>4. Ὁ ἕτερος, <i>alter</i>, other of two—e.g. : The <i>other</i> army = τὸ ἕτερον στράτευμα. The <i>rest</i> of the army = τὸ ἄλλο στράτευμα.</p>
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"Ἄλλος

§ 464. (1) *Alius*, substantive and adjective—e.g. others say = λέγουσιν ἄλλοι.

To Chabrias and others.	Χαβρία δωρεὰς ἔδοσαν καὶ ἄλλοις.
Besides this I have nothing to say.	Οὐκ ἔχω παρὰ ταῦτα ἄλλα φάναι.
If he went to no one else (never again to another).	Εἰ μηκέτι ὥς ἄλλον ἦκε.

FURTHER IDIOMS

(a) *Merely* (nothing but—i.e. *nihil aliud quam*), οὐδὲν ἄλλο ἢ.

On my <i>merely</i> asking a question.	Οὐδὲν ἄλλ' ἢ ἐρωτῶντος ἐμοῦ.
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THEORY OF ADVANCED GREEK COMPOSITION

This amounts to dictation from you (or "you are simply dictating to us").	Οὐδὲν ἄλλ' ἢ ἐπιτάττεις.
Merely on account of the difficulty.	Δι' ἄλλο μὲν οὐδὲν διὰ δὲ τὸ χαλεπὸν εἶναι.
(b) <i>Nemo alius</i> , ἄλλος οὐδεὶς. <i>Nihil aliud</i> , ἄλλο οὐδέν. Nor anyone else, οὐτ' ἄλλος οὐδεὶς, De Falsa 137 (same as οὐδεὶς ἕτερος. Ibid. 138).	
Nor have I made any other entry.	Οὐτ' ἄλλο γέγραφ' οὐδέν. Timarch. 45.
Known on no other count save that of the practice itself.	Οὐτ' ἀπ' ἄλλου γινωσκόμενος οὐδενὸς ἢ ἀπ' αὐτοῦ τοῦ ἐπιτηδεύματος. Ibid. 44.
(c) Anyone (someone) else, ἄλλος τις.	
Themselves and certain other persons.	Καὶ αὐτοὶ καὶ ἄλλοι τινες. Timarch. 58.
(d) A man of extraordinary power, δυνατὸς εἶπερ τις καὶ ἄλλος. Δυνατὸς ὡς οὐδεὶς ἄλλος. Εἰς ἀνὴρ πλεῖστα δυνάμενος.	
(e) As adjective in predicative position, ἄλλος = different (ἕτερος, διάφορος).	
He has become a different man unbeknownst to . . .	Ἄλλος γεγρονῶς λέληθε τὰ παιδικά.
Is death <i>ought else</i> but this? Phædo 64c.	Ἄρα μὴ ἄλλο τι ὁ θάνατος ἢ τοῦτο; Nonne mors nihil aliud quam . . .?
§ 465. (2) <i>Alius alibi</i> , <i>alius aliter</i> , etc., <i>alius alium</i> . Cf. § 459 sqq.	
Some say one thing, others another.	Ἄλλοι ἄλλα λέγουσι.
In amazement they would say <i>one to another</i> .	Θαυμάζοντες ἄλλος ἄλλῳ ἔλεγεν. Conv. 220c.
Whatever through others he sees varying in different objects.	Ὅτι δ' ἂν δι' ἄλλων σκοπῇ ἐν ἄλλοις ὄν ἄλλο. Phædo 83B.

THEORY OF ADVANCED GREEK COMPOSITION

They turned off in different directions (one one way, another another). Ἄλλος ἄλλη ἐτράπετο. Xen. Anab. IV. 8, 19.

§ 466. (3) Ὁ ἄλλος = *reliquus*, οἱ ἄλλοι = *ceteri*, τὰλλα = *cetera*.

The rest of the Amphiktyons. Οἱ δ' ἄλλοι Ἀμφικτύονες.

Very conspicuously more so than *the rest*. Πολὺ τῶν ἄλλων διαφερόντως. Æsch. De Falsa 80.

Regardless of everything else. Πάντων τῶν ἄλλων ἀμελήσαντες. Isoc. 4. 86.

Cf. Τοὺς δ' ἄλλους συμπρέσβεις κινδυνεύσειν ἔφη. Æschin. De Falsa 81.

§ 467. (4) Idiomatically, though not so frequently, ἄλλος = "*besides*"; more frequently = "*in general*." Cf. § 140.

Citizens and aliens *besides*. Ὑπὸ τῶν πολιτῶν καὶ ἄλλων ξένων. Gorg. 473c.

For man and animals *in general*. Ἀνθρώποις καὶ τοῖς ἄλλοις ζώοις.

About justice and virtue *in general*. Περὶ δικαιοσύνης καὶ τῆς ἄλλης ἀρετῆς. Crito. 53E.

There was no grass nor tree either. Οὐ γὰρ ἦν χόρτος οὐδ' ἄλλο δένδρον.

Health, beauty, and strength *in general*. Ὑγίεια καὶ κάλλος καὶ ἡ ἄλλη ῥώμη.

§ 468. (5) Ἄλλα τε πολλὰ καὶ οὐ τά τε ἄλλα καί . . . "in general," "generally speaking" (with a *particular* application to follow). See also § 399.

Besides other marvellous doings, on one occasion . . . Θαυμάσιά τε εἰργάζετο τά τε ἄλλα καὶ ποτε . . .

Among the *many* ridiculous pranks of Timarchus there is one I will relate. Πολλὰ μὲν οὖν καὶ ἄλλα καταγέλαστα πέπρακται Τιμάρχῳ · ἐν δὲ καὶ διηγῆσασθαι ὑμῖν βούλομαι.

THEORY OF ADVANCED GREEK COMPOSITION

Such combinations secure advantages in states <i>generally speaking</i> , but in monarchies they are risky.	Αἱ δὲ τοιαῦται συστάσεις ἐν μὲν ταῖς ἄλλαις πολιτείαις πλεονεκτοῦσι ἐν δὲ ταῖς μοναρχίαις κινδυνεύουσι. Isoc. III. 54.
Especially since (often with genitive absolute).	Ἄλλως τε καί = <i>præsertim</i> .
<i>Præsertim cum</i> .	Ἄλλως τ' ἐπειδή.

Ἄλλως

§ 469. (1) Used like *alius*, substantive.

Thuc. II. 37: Χρώμεθα πολιτείᾳ παράδειγμα μᾶλλον αὐτοὶ ὄντες τινὶ ἢ μιμούμενοι ἑτέρους (rather than imitators of *others*—i.e. foreigners).

Andoc. De Pace: Πόλεμον ποιούμεθα δι' ἑτέρους (on account of *others*—i.e. strangers).

Lys. Mant. passim—e.g. 21: Οὐ γὰρ ἕτεροι ἀλλ' ὑμεῖς κριταί.

Andoc. De Pace 58: Οὓς οὐδείς ἀπώλλυεν ἢ ἐγὼ μὴ εἰπὼν ὡς ἕτεροι ἡμαρτον (*other people* were in fault).

Isoc. XV. 290: Μηδὲ ζητεῖν ἑτέρων ἄρχειν (to rule over *others*).

Isoc. XV. 300: Ἦδιον ἂν ὑπ' ἀνδρὸς Ἀθηναίου ζημιωθείεν ἢ διὰ ἑτέρων ὁμότητος εὐπάθοιεν (i.e. foreigners).

Isoc. Paneg. 8: Περὶ ὧν ἕτεροι (i.e. ἄλλοι τινές) πρότερον εἰρήκασιν.

Ibid.: Ταύτην γὰρ οἰκοῦμεν οὐχ ἑτέρους ἐκβαλόντες οὐδ' ἐρήμην καταλαμβάντες.

Ibid. 57: Τοὺς ὑφ' ἑτέροις ὄντας [i.e. under *foreign* control (sway)]. Cf. § 154.

Thuc. V. 97: Καὶ ἀσθενέστεροι ἑτέρων ὄντες (weaker than *others*).

Thuc. V. 108: Τῆς δὲ γνώμης τῷ συγγενεῖ πιστότεροι ἑτέρων ἐσμέν (more faithful than *others*).

Thuc. II. 15: Ξυνεβεβήκει δὲ ἀπὸ τοῦ πάνυ ἀρχαίου ἑτέρων μᾶλλον Ἀθηναίοις τοῦτο.

THEORY OF ADVANCED GREEK COMPOSITION

Thuc. II. 35: Ἐπαινοὶ περὶ ἐτέρων λεγόμενοι (praise of others).

Thuc. IV. 92: Ἐπικινδυνότερον ἐτέρων τὴν παροίκησιν τῶνδε ἔχομεν.

Æschin. Tim. 18: Οὐκέτι ἐτέρῳ διχλέγεται ἀλλ' ἤδη αὐτῷ Τιμάρχῳ.

Ibid. 47: Ὡς Τιμάρχῳ χαρίτας ἀποδιδούς ἐτέροις δ' ἐπίδειξιν ποιούμενος ὥς. . . .

Ibid. 75: Μειράκιον τὴν ὄψιν ἐτέρων διαφέρων (a youth of distinguished appearance).

N.B. Ἕτερος emphasizes the foreign element, the *outside* relation; ἄλλος marks otherness, and rather applies to persons and things *other than* those mentioned or alluded to. In philosophic language there is scarcely any difference between ἀλλοίωσις and ἑτεροίωσις; there is μεταβολή change in both. In Aristotle ἑτερότης is generic difference.

§ 470. (2) Ἕτερος used like *alius*, adjective.

(a) Other, another.

Lys. X. 15: Βούλομαι οὖν καὶ ἐξ ἐτέρων νόμων περὶ τούτων διδάξαι (*ex aliis legibus*).

Lys. X. 16: Λέγε ἕτερον νόμον (*aliam legem lege*).

Isoc. Paneg. 21: Οὐδεὶς γὰρ ἂν ἐτέραν πόλιν ἐπιδείξειε τοσοῦτον . . . ὅσον ἡμετέραν (*aliam urbem*).

Ctes. 47: Ἐτέραν γὰρ γέγραφα μαρτυρίαν (another . . .). Τί ἂν εἴποις αὐτὸς περὶ ἐτέρου ἀνθρώπου;

Cf. also: Ἕτερον τοιοῦτον and ἕτερα τοιαῦτα = ditto—i.e. another such.

Ἕτεροι τοιοῦτοι = *alii similes*, others of the same sort.

Ἕτερον τοσοῦτον = as much again, item.

The defendant T. and other speakers of that ilk.	Τίμαρχος οὕτοσὶ καὶ ἕτεροι τοιοῦτοι ῥήτορες.
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(b) Other in the sense of *different*. In this sense ἄλλος is also used (ἄλλοι τῶν Ἀθηναίων, differing from Athenian), but by no means so frequently as ἕτερος. Plato has χατέρους ἄλλους

THEORY OF ADVANCED GREEK COMPOSITION

II. PERFECT MIDDLE AND PERFECT PASSIVE

§ 488. Far greater is the confusion arising from the identity of form between the perfect *middle* and the perfect *passive*. Thus :

Τοῦτο πεποίηται, he has done this, *or* this has been done.

Τοῦτο ἔσκεπται, he has considered this, *or* this has been considered.

Τοῦτο εἴργασται, he has accomplished this, *or* it has been accomplished.

Τετίμηται ἐκεῖνος, he has been honoured, *or* he has assessed (the penalty).

Δεδιήτηται, arbitration has been made, *or* he has resided.

To obviate the possibility of confusion arising from this identity of form, verbs which take the so-called perfect passive may be divided into the three following classes: (A) active verbs with *no middle* in use; (B) active verbs *with middle* in use; (C) *deponents*.

A. ACTIVE VERBS CAPABLE OF A PASSIVE MEANING WITH NO MIDDLE (PRESENT OR AORIST) IN USE

§ 489. The p.p. (perfect passive) of such verbs is invariably *passive in meaning*. Appended is a list of the more important verbs belonging to this class.

ἄγνυμι (ἔαγμαι), ἀγνοέω, ἀδικέω, ἀκριβόω, ἀναγιγνώσκω, ἀνοίγνυμι, ἀνύω finish (ἤνυσμαι), ἀπαγορεύω (ἀπείρημαι), ἀπατάω, ἀπεικάζω, ἀρπάζω. Βάπτω, βλάπτω, βλέπω, βοάω. Γελάω, γιγνώσκω. Δάκνω, δείκνυμι, δειπνέω, δηλόω, δίδωμι, διώκω, δικαιόω, δοκέω, δοκιμάζω, δράω. Ἐάω (εἶᾱμαι), ἐθίζω (εἴθισμαι), εἴργω, ἐλαύνω (ἐλήλαμαι), ἔλκω (εἵλκυσμαι), ἐμέω (ἐμήμεσμαι), ἐνοχλέω (ἠνώχλημαι), ἐμποδίζω (ἐμπεποδισμένος), ἐξετάζω, ἐπαινέω (ἐπήνημαι), ἐρεθίζω, ἐσθίω (ἐδήδεσμαι), εὐεργετέω, εὐνομέω, ἔχω (ἔσχημαι, M. but P. in comp.), εὐρίσκω, ἐπισκιάζω, εὐτυχέω. Ἡδύνω. Ζημιόω. Θάπτω, θαυμάζω, θεραπεύω, θηλύνω (τεθήλυμαι), θηρεύω (τεθήρευμαι rare), θλάω (τέθλασμαι), θραύω bruise, θλίβω (τέθλιμμαι) press or pinch. Κάμπτω,

THEORY OF ADVANCED GREEK COMPOSITION

κατάγνυμι, καταφρονέω, κελεύω, κεντέω goad, κεράννυμι (κέκραμαι), κηρύττω, κλάω break, κλείω (also κλήω) shut, κλέπτω, κολούω dock, κόπτω, κορέννυμι, κτίζω, κωλύω. Λέπω to peel, λέγω (εἴρημαι). Μανθάνω, μαραίνω, μαρτυρέω, μηνύω, μαιίνω, μίγνυμι, μισέω, μνημονεύω. Νέω (νένησμαι) “to heap,” late in sense of “to spin,” νομίζω. Ξηραίνω, ξύρω. Ὀμαλίζω to level, ὀμνυμι—e.g. ὁμώμοται (but compounds have perfect passive middle), ὁμοιόω, ὁράω, ὀρύττω (ὀρώρυγμαι), ὀφλισκάνω (ὠφλημαι). Παρανομέω, παλαιώ wrestle, παίζω, παροινέω, περαίνω (πεπέρασμαι), πέττω to cook (πέπεμμαι), πετάννυμι spread (πέπτᾱμαι), πιαίνω (πεπίασμαι), πρίω to saw (ἔπρισμαι), ποικίλλω, πηδάω, ποθέω, πνίγω choke, πίμπρημι burn (πέπρημαι), πίνω (πέπομαι), πιέζω, πιπράσκω sell (πέπρᾱμαι), πλέκω, πλέω, πλήττω = τύπτω (πέπληγμαι), πνέω, πολεμέω, πολιορκέω. Ῥάπτω, ῥίπτω (ῥριμμαι). Σάπτω (σέσακται), σιγάω, σκάπτω, σιωπάω, σκεδάννυμι, σκώπτω (ἔσκωμμαι), σπείρω, σπεύδω (ἔσπευσμαι), στέργω, στερέω, συλάω, συλλέγω, στρεβλόω, στίζω, σφάζω. Ταράττω, τελέω, τέμνω (τέτμημαι, τέμνομαι occurs as *middle* in Polybius), τήκω, τιτρώσκω, τιτράω to bore (τέτρημαι), τρέχω, τρώγω, τοξεύω (late middle), τραχύνω, τύφω to smoke (τέθυμμαι). Ὑβρίζω. Φθείρω (ἔφθαρμαι), φθίω to waste (ἔφθιμαι), φιλέω, φύρω to mix. Χέω. Ψύχω. Ὠθέω (ἔωσμαι).

B. ACTIVE VERBS WITH MIDDLE IN USE

§ 490. (1) Of these active verbs with middle in use, the perfect passive may be *passive* or *active in meaning*. The perfect passive of the *active* forms will be *passive* in meaning; the perfect passive of the *middle* forms will be *active* (or middle) in meaning.

§ 491. (a) In some instances, besides the grammatical differences of *voice*, there is also a difference of *sense* derived from the active and middle forms respectively—e.g.:

Δεδάνεισται, “it has been lent,” or “he has borrowed.”

Δεδιήτηται, “arbitration has been given,” or “he has resided.”

Τετίμημαι, “I have been honoured,” or “I have assessed the penalty.”

THEORY OF ADVANCED GREEK COMPOSITION

πόνους = and other toils of a different kind. Φίλους ἑτέρους τῶν νῦν ὄντων (Thuc.).

§ 471. (3) (α) *Alius alii alio* (præstat).

(β) *Alium . . . alium* (bipartite accusatives). Cf. § 462.

EXAMPLES

(α) Bacch. 903: "Ἐτερα δ' ἕτερος ἕτερον ὄλβῳ καὶ δυνάμει παρήλθεν.

Thuc. VII. 64: Εἰ τίς τι ἕτερος ἑτέρου προφέρει.

Ταῦτ' εὐδοκιμεῖ παρ' αὐταῖς ἦν μηδὲν ἕτερος ἑτέρου πλέον ἔχῃ. Isoc.

Æschin. Tim. 95: "Ἐτερον ἐφ' ἑτέρῳ ἐπίταγμα ἐπέταττε (demand on demand).

Hec. 690: "Ἐτερα δ' ἀφ' ἑτέρων κακὰ κακῶν κυρεῖ.

Thuc. "Ἐτεροὶ ἑτέρων ἄρχουσι.

Alcest. 893: Συμφορὰ δ' ἑτέρους ἑτέρα πιέζει.

Cf. also: 'Η δ' ἑτέρα τὴν ἑτέραν ὠθείτο (only two in question).

(β) Instances of bipartite accusatives. For the distributed or multipartite nominative, see § 459 sqq.

Ctes. 16: "Ὅταν δὲ ἑτέραν μὲν φωνὴν ἀφίῃ ὁ νόμος ἑτέραν δὲ ὁ ῥήτωρ τῷ τοῦ νόμου δικαίῳ χρῇ διδόναι τὴν ψῆφον.

Plato, Apol. 18D: 'Αξιῶσατε οὖν καὶ ὑμεῖς δίττους μου (two sets of accusers) τοὺς κατηγοροὺς γεγονέναι, ἑτέρους μὲν τοὺς ἄρτι κατηγορήσαντας, ἑτέρους δὲ τοὺς πάλαι. For multipartite oblique cases, see § 462 and § 398.

Antiph. Choreut. 13: "Ἐτι δὲ πρὸς τούτῳ δύο ἄνδρας τὸν μὲν 'Ερεχθίδος 'Αμυνίαν, τὸν δ' ἕτερον τῆς Κεκροπίδος. ('Ο ἕτερος = other of two).

Isæus. Kir. 35: Οἰκίας δ' ἐν ἄστει δύο τὴν μὲν μίαν μισθοφοροῦσαν, τὴν δ' ἑτέραν ἐν ᾧ αὐτὸς ὥκει.

Æsch. Tim. 101: 'Απέδοτο ἃ ἦν αὐτῷ κτήματα, ἄνευ τῶν ἀρτίως εἰρημένων, χωρίον Κηφισιάσιν, ἕτερον (ἀγρὸν) 'Αμφιτροπήσιν, ἐργαστήρια δύο, ἐν μὲν ἐν Αὐλῶνι ἕτερον δ' ἐπὶ Θρασύλλῳ.

THEORY OF ADVANCED GREEK COMPOSITION

The following is an example of bipartite nominative :

Antiph. Herod. 91 : Τὸ ἀδίκως ἀπολῦσαι ὀσιώτερον τοῦ μὴ
δικαίως ἀπολέσαι : τὸ μὲν γὰρ ἀμάρτημα μόνον ἐστί, τὸ δ'
ἕτερον καὶ ἀσέβημα. See also §§ 459, 461.

N.B. Where there is mention of two, then we may have εἷς, or
ὁ μὲν, followed by ὁ ἕτερος (*alter*).

§ 472. (4) Ὁ ἕτερος, *alter*, the other individual ; οἱ ἕτεροι, *the other class*, or party where *only two* are mentioned.

Thuc. V. 75 : Πλειστοάναξ ὁ ἕτερος βασιλεύς.

One of two alternatives = δυοῖν θάτερον.

Andoc. De Pace. 28 : Δεῖ δυοῖν θάτερον ἐλέσθαι.

Andoc. Myst. 57 : Εἰ μὲν ἦν δυοῖν θάτερον ἐλέσθαι.

Isoc. Phil. 86 : Πρὶν ἂν λάβῃ τις τοὺς Ἕλληνας δυοῖν θάτερον
ἢ συναγωνιζομένους ἢ πολλὴν εὐνοίαν ἔχοντας τοῖς πραττομένοις.

Androm. 283 : Δυοῖν δ' ἀνάγκη θατέρῳ λιπεῖν βίον. Et alibi
passim.

Θάτερον is also a euphemism for κακόν—e.g. To make matters
worse = πλέον θάτερον ποιεῖν. Cf. also : Παθεῖν μὲν εὖ παθεῖν δὲ
θάτερον. Vide § 332.

Isoc. Paneg. 177 : Προστάγματα τὰ τοὺς ἑτέρους ἐλατ-
τοῦντα.

Plato, Rep. II. 364 : Ὁμολογοῦντες αὐτοὺς ἀμείνους εἶναι
τῶν ἑτέρων—i.e. better than the other class.

(5) Ὁ ἕτερος, *alteruter*, one or other of two.

Herodt. II. 104 : Οὐκ ἔχω εἰπεῖν ὁπότεροι παρὰ τῶν ἑτέρων
ἔμαθον—i.e. *utri ab utris didicerint haud possum dicere*.

Æd. Col. 497 : Σφῶν δ' ἀτέρα μολοῦσα πραξάτω τάδε.

Ἕκαστος

§ 473. Ἕκαστος, “each,” “every,” is both adjective and
substantive.

Rulers in the several states.

Οἱ ἄρχοντες ἐν ταῖς πόλεσιν
ἐκάσταις.

Concerning each art.

Περὶ ἐκάστης τῆς τέχνης.

THEORY OF ADVANCED GREEK COMPOSITION

A resolution was passed in favour of the <i>status quo</i> (i.e. that they retain each their own).	Ἔδοξεν ἑκάστους ἔχειν τὰ ἑαυτῶν.
Concerning all things, collectively and individually.	Περὶ πάντα καὶ καθ' ἕκαστον.
Three by three, <i>trini</i> .	Κατὰ τρεῖς.
Day by day (from day to day).	Καθ' ἑκάστην ἡμέραν or καθ' ἑκάστην τὴν ἡμέραν.
To embrace the several varieties in a single concept.	Μία ἰδέα καθ' ἐν ἑκαστον περιλαμβάνειν.

§ 474. The following are worthy of notice :

(a) Εἰς ἕκαστος, each individually, one by one.

They slew them one by one. Ἐνα ἕκαστον ἀπέκτειναν.

(b) Αὐτὸς ἕκαστος, each (acting) for himself, each severally—
e.g. :

Thuc. II. 15: Ἄλλ' αὐτοὶ ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλεύοντο.

(c) Ἐν μέρει ἕκαστος, each in turn.

To conquer each nation in turn. Ἐν μέρει ἕκαστον τῶν ἐθνῶν χειροῦσθαι. Isoc. Paneg. 164.

Derivatives are: Ἐκάστοτε = "on each several occasion"; ἑκασταχοῦ = "at each place"; ἑκασταχόσε = "in each several direction."

§ 475. Ἀμφοτέρος, both; ἑάτερος, each singly (of two); ἀμφοτέροι, ambo; συναμφοτέρος, both taken together.

The land forces of both. Ὁ ἐκ γῆς πεζὸς ἀμφοτέρων.

Being desirous of your preservation to the advantage of us both. Βουλόμενοι χρησίμως ὑμᾶς ἀμφοτέροις σωθῆναι. Thuc. V. 91.

THEORY OF ADVANCED GREEK COMPOSITION

Both together fell little short of two hundred.	Βραχὺ ἀπέλιπον συναμφότε- ροι διακόσιοι γενέσθαι.
Both, now combined, effected the overthrow of the Argive democracy.	Συναμφότεροι ἤδη καὶ τὸν ἐν Ἄργει δῆμον κατέλυσαν. Thuc. V. 81.
The generals of each of the two peoples.	Οἱ στρατηγοὶ ἐκατέρων.
When each side claimed vic- tory.	Ὅτε αὐτοὶ ἐκάτεροι ἠξίωσαν νικᾶν.
Each side taking the field with 1,000 men.	Στρατεύσαντες χίλιοι ἐκάτε- ροι.
Cf. also: Ὁ δημιουργὸς ἐκατέρου τοῦ σκεύους. Εἰ ποθὲν τινα ὠφελίαν ἐκάτεροι ἤλπιζον προσλήψεσθαι, and βοῇ ἀφ' ἐκατέρων.	
§ 476. Ἄμφω, "both," is poetical—e.g.: Παίδων τίς οὖν ἤκουσε τάδε; ἄμφω γ' ὁμοίως. Οὐδέτερος, μηδέτερος = neither (Latin <i>neuter</i>).	
At first remaining <i>neutral</i> they remained inactive.	Τὸ μὲν πρῶτον οὐδετέρων ὄντες ἡσύχαζον. Thuc. V. 84.
<i>Neutral</i> = μετ' οὐδετέρων = μηδὲ μεθ' ἐτέρων.	
The ancient ban (pledge) that neither party do inhabit the place. Thuc. V. 42.	Ὅρκοι παλαιοὶ μηδετέρους οἰκεῖν τὸ χωρίον.

CHAPTER XIX
TENSE AND VOICE

TENSE

§ 477. ALL the idiomatic uses of the various tenses of the Indicative are derived from the fundamental stem-meaning of *present*, *aurist*, and *perfect*.

Present stems (and all derivative tenses) mark *action going on*, *evolving* itself (whether it be momentary or continuous, single act, or habitual occurrence).

Aurist stems (and derivative tenses) mark *action concluded*—i.e. action that has reached a definite stage of development.

Perfect stems (and derivative tenses) mark the state *resulting* from the concluded act (resultant static).*

If these principles are thoroughly assimilated no difficulty will be experienced in the selection of the appropriate tense in translation from English.

§ 478. *In all moods other than the Indicative*—i.e. in the Imperative, Subjunctive, Optative, and Infinitive—the differences between present, aurist, and perfect are only *stem* differences, and do not imply difference of time.

If, following Heraclitus and Bergson, one chooses to look on phenomena as perpetual flux or perpetual evolution, it is possible to represent action pictorially as motion in a straight line. Accordingly, action *evolving itself* may be compared to motion in a straight line, and *present* stems may be described as *linear*, *aurist* stems as *punctiliar* (i.e. *at a point* or stage of development which to ordinary minds is a *conclusion* reached). This terminology has the merit of novelty and picturesqueness.

By way of corollary some idiomatic applications of the foregoing principles are added here.

* For confirmation of theory propounded here, see a series of articles in old *Classical Review* for 1895, vol. ix., 289H, 342H, 444H. "German Opinion on Greek Jussives."

THEORY OF ADVANCED GREEK COMPOSITION

(anoint), ὤσω (push), ρίψω (hurl), καταλεύσω (stone), θάψω (bury), etc. Lexicographers give φρίξω (shudder), and τρέσω (tremble).

(δ) In a few other verbs—e.g. γνώσομαι, δείσομαι (shall fear), ἀπολαύσομαι, ἀπαντήσομαι, ἀρπάσομαι and ἀρπάσω, ἐψήσομαι and ἐψήσω, ἐπιiorκήσω as well as κατεπιiorκήσομαι (late formation), θαυμάσομαι, σπουδάσομαι, also ἀπεικάσομαι and ἀντεικάσομαι.

§ 501. (3) The future middle is also *never passive* in verbs which have *both active and middle forms* in *regular* (still more if in *exclusive*) use in the present. The number of such verbs is considerable—e.g. αἰσχυνῶ and αἰσχυνοῦμαι, ἀπάγξω and ἀπάγξομαι, γράψω and γράψομαι, βουλεύσω and βουλεύσομαι, ἀποδύσω and ἀποδύσομαι. Cf. § 490 sqq.

§ 502. The following middle forms are, however, found also in *passive* sense: ἀγεροῦνται, ἀπορήσεται, ἀριθμήσομαι, ἄρξομαι, “shall be ruled,” but also “shall begin”; αὐξήσομαι passive of αὐξάνω, but middle of αὐξάνομαι; ἐπιβουλεύσεται, καταβρέξεται (passive in Hippocr.); δουλῶσομαι (middle and passive); εἶρξομαι (passive in Xen. An. 6. 6. 16); ἐλάσονται, ἐπανορθώσομαι (passive in Dio. Halic.); ἐρείσομαι and ἔξομαι (sometimes passive in compounds); καλοῦμαι (passive in Soph. El. 971); κρινοῦμαι (passive in Pl. Gorg. 521); καλεῖ τὸ λοιπόν (N.B.—This is present not future); ἀπονίψομαι (active and passive); ἀπολοῦμαι, shall perish (virtually passive); θρέψομαι (late passive); τρίψομαι (passive in Thuc.).

(B) FUTURE MIDDLE IN FORM, PASSIVE IN MEANING

§ 503. Of the verbs now remaining we must discard those that of their nature are incapable of a passive meaning. When the latter are eliminated it may be stated that the future middle has a *passive sense* in verbs whose present tense favours the active voice with middle practically in disuse, except those already discussed as expressive of organic action, etc. To those no doubt Dr. Rutherford refers in the passage cited above, as this

THEORY OF ADVANCED GREEK COMPOSITION

class is more numerous than is generally suspected. The following is a list of sixty-two verbs whose future middle occurs with *passive meaning* in classical texts, as attested by Veitch: Ἄγνοέω, ἀδικέω, ἀμνημονέω, ἀπιστέω, ἀμφισβητέω. Ἐνεδρεύω, ἐνοχλέω, ἐξαπατάω, εὐλογέω. Ζητέω. Θεραπεύω (future middle is mostly passive), θεωρέω, θηρεύω (found also with active future middle). Κενόω, κουφίζω (future passive κουφιοῦμαι and κουφισθήσομαι), κωλύω. Λέγω (λέγεται), λείπω (λείψομαι also λειψθήσομαι), λυπέω (λυπήσομαι). Μαρτυρέω, μαστιγώω, μέλπω, μνημονεύω. Νομίζω (νομιοῦμαι occurs as passive in Hippocr.). Ξηραίνω. Ὀγκόω (ὀγκώσομαι, shall swell, intransitive), οἰκέω (οἰκήσομαι, which is middle in compounds), ὀμαλίζω, ὀμοιόω, ὀμολογέω, ὀνειδίζω, ὀπτάω (roast), ὀρίζω (ὀριοῦμαι, middle and passive), ὀχετεύω. Παιδαγωγέω, παιδεύω (παιδεύσομαι, middle and passive), παρανομέω, παρηγορέω, πέρθω, πήγνυμι (πήξομαι, intransitive and passive, to freeze), ἐμπίπρημι, πληρόω, πλήττω (πλήξομαι, passive). Στέργω, στερέω (and its compounds), στρεβλόω, συλάω. Ταράζονται (occurs passive in Thuc.), τελευτάω, τελέω (has future middle τελεῖσθαι used passively), τήκω, τηρέω, τιτρώσκω, τρίβω, τυραννέω. Φθείρω (φθεροῦμαι), φθονέω, φιλέω, φρουρέω, φυλάττω (φυλάξομαι, middle and passive). Ὀφελέω.

§ 504. To the foregoing list must be added a large number—at least twenty-five—of analogous verbs, even if textual evidence cannot always be adduced of the use of their future middles in passive sense.

Such are: Ἀγαπῶ, ἀθροίζω, αἰτέω (not αἰτέομαι, which is middle), ἀλλοιόω, ἀληθεύω (third singular), ἀμελέω, ἀναλίσκω (ἀναλώσομαι occurs as passive in Galen). Δηλόω, δρῶ. Ἐπιορκέω (third singular). Θάπτω, θέλγω, θλίβω (θλίψεται occurs as middle in Homer). Ἰκετεύω. Κινδυνεύω (at least third singular). Μηνύω, μισέω, ἀνοίγνυμι (ἀνοίγεται). Οἰκτίρω, ὀρύττω (has also ὀρυχθήσομαι). Παρανομέω (third person singular), παροινέω, πολεμόω. Ρίπτω.

§ 505. There is no reason why the future middle of the following should not be used passively despite absence of

THEORY OF ADVANCED GREEK COMPOSITION

textual evidence: Εἶκω, ἐκκλησιάζω, ἐλέγχω (Xen. has ἐλεγχθή-
σονται), ἔλκω, ἐλπίζω, ἐμποδίζω, ἐρεθίζω. Θήγω, θλάω, θραύω.
Κάμπτω, κελεύω (διακελεύομαι, middle), κεντέω, κηρύττω, κλείω,
κολούω, κόπτω (κόψομαι, middle and passive), κτίζω. Λέπω,
λεύω. Μαραίνω, μελετάω. Ξύω. Οἰκτίζω, οἰστράω (to goad),
ὀξύνω. Περαιίνω, πέμπω (πέμψομαι, but not passive in com-
pounds), πέττω (to cook), πετάννυμι (spread), πιαίνω (fatten),
πταίω (stumble). ῥαίνω (sprinkle), ῥάπτω (stitch), ῥιγώω (shiver
with cold). Πραῦνω, πρίω, προφητεύω. Σάπτω (equip, harness),
σείω, σκάπτω, σκεδάννυμι, σκιάζω, στέγω, στορέννυμι (στρώννυμι),
Ψύχω.

IV. DEPONENTS MIDDLE AND PASSIVE

§ 506. Deponent verbs whose aorist is *passive in form and active in meaning* are called Deponents Passive.

The following thirty-two are the deponents passive in common use: Ἀγαμαι—ἡγάσθην, admire; ἀλάομαι—ἡλάσθην, wander; ἀρνέομαι—ἡρνήσθην, deny; ἀμιλλάομαι—ἡμιλλήσθην, contend, strive; ἄχθομαι—ἡχθέσθην, to be annoyed; βδελύττομαι—ἐβδελύχθην, abominate; βούλομαι—ἐβουλήσθην: διανοοῦμαι—διενοήσθην, the compounds also have aorist in -σθην: δύναμαι—ἐδυνήσθην, δέομαι—ἐδεήσθην, διαλέγομαι—διελέχθην, discuss; δημοκρατοῦμαι, live under democracy; ἐπιμελοῦμαι, ἐναντιόομαι (ἡναντιώσθην), ἐπίσταμαι (ἡπιστήσθην), εὐλαβοῦμαι, ἐράω (ἡράσθην), ἡδομαι (ἡσθην), θυμοῦμαι and ἐνθυμοῦμαι (ἐνεθυμήσθην), κοιμάομαι, μέμνημαι (ἐμνήσθην), μαλακίζομαι, to soften, relent; οἶομαι (ὤήσθην), ὀργίζομαι, ὀρμῶμαι, ὀρέγομαι, to stretch, desire, strive (ὠρέχθην), πλανῶμαι, wander, περαιοῦμαι, to cross; πορεύομαι, φιλοτιμοῦμαι, φαίνομαι, "to appear," has second aorist ἐφάνην, φοβοῦμαι, ἐφοβήσθην.

§ 507. The following twelve employ both passive and middle forms of the aorist *in active sense*: ἀπολογοῦμαι—ἀπελογήσθην in Antiphon, more usually ἀπελογησάμην, διαιτῶμαι, reside; ὀλοφύρομαι, bemoan (ὀλοφυρθεῖς, found in active sense once in Thuc.) usually ὠλοφυράμην, ὀρμίζομαι (ὠρμίσθην and ὠρμισάμην), μεταχειρίζομαι (μεταχειρισθείς occurs as active once in Thuc.);

THEORY OF ADVANCED GREEK COMPOSITION

αἰδέομαι—ἡδέσθην normally (*ἡδεσάμην* is rare); *παύομαι* (*ἐπαύθην* in active sense is less frequent), *πολιτεύομαι*, *προνοοῦμαι*, *πραγματεύομαι*, *πειρῶμαι* (*ἐπειρασάμην* occurs twice; *ἐπειράθην* is the usual form and with *active* meaning), *φιλοφρονοῦμαι*.

DEPONENTS MIDDLE

§ 508. The remaining deponents, commonly called *deponents middle*, have aorists *middle in form and meaning*. These are the most numerous. Instances are: *αἰνίττομαι—ἡνιξάμην* (not *ἡνίχθην*); *ἀκέομαι—ἡκεσάμην*, not *ἡκέσθην*, which is passive; *αἰσθάνομαι—ἡσθόμην*, *ἀφικνέομαι—ἀφικόμην*, *λυμαίνομαι—ἐλυμηνάμην* (*ἐλυμάνθην*, “I was ruined”); *ὀδύρομαι—ὠδυράμην*.

§ 509. Deponents middle possessing an aorist in *-θην* employ the latter always in passive sense excepting the twelve previously mentioned in § 507.

Thus *ἀπεκρινάμην*, I answered; *ἀπεκρίθην*, I was separated, marked off, from *ἀποκρίνω*.

§ 510. An examination of results just stated will elicit the obvious conclusion that many Greek verbs lack passive forms in some of their tenses. Hence the more frequent use of the active voice. Hence also much English phraseology that is passive in form must be rendered by active forms in Greek.

On the other hand, the Latin rule which limits the passive, except in impersonal use, to directly transitive verbs is not quite applicable to Greek. Verbs like *ὀλιγωρεῖν* and *φθονεῖν*, which take a genitive or dative of direct object, may be freely used in the passive. So, too, we find in passive use *ἀπειλεῖσθαι*, *ἐπιβουλεύεσθαι*, *κατηγορεῖσθαι*, *καταγελασθῆναι*, *ὑπερέχεσθαι*.

Passive forms are also found of *παροινεῖν*, *παρανομεῖν* (*εἰς τινα*). The aorist passive *πιστευθῆναι* (*πιστεύω σοι*) is common.

Vide Sandys' note to *Isoc. ad Demon.*, § 30, p. 25, and Cope, *Journ. of Philol.*, f. 1, i. 93-96.

CHAPTER XX

USE OF LINKS—CONNECTIVE PARTICLES

§ 511. A CHARACTERISTIC difference between ancient and modern languages is to be found in the use of connective particles, which are indispensable in Latin and Greek, and of rare occurrence, if not altogether inadmissible, in modern prose. Thanks mainly to the synthetic character of the older languages, and their periodic structure, the relation between sentence and sentence has to be expressed in words. The conjunctions used for this purpose are called "Connective Particles" or links. Seeing that they serve to bring out the connexion between each sentence and the one immediately preceding, there will be as many varieties of particles as there are relations between sentence and sentence. They may be classified as—

(1) *Conclusive*, if the relation expressed be that of inference or cause.

(2) *Copulative*, where the next sentence merely contains an additional statement affirmative or negative.

(3) *Adversative*, when the relation is one of contrast.

(4) *Transitional*, where the connective particle introduces a transition or passing on to another subject.

(5) *Corrective*, etc.

The tendency of modern languages is to discard all links leaving the connexion to be *mentally* supplied.

§ 512. To realize the necessity and importance of the part played by connective particles in Greek Composition, the student has only to open at random any page of, say, Thucydides, Xenophon, or the Orators; he will see that every sentence opens with

THEORY OF ADVANCED GREEK COMPOSITION

a link connecting it with the foregoing. Some of these—perhaps the most important—are never placed first in the clause while others take first place.

The ordinary links are the following: Copulative δέ (never first word), now, and; καί=and. Conclusive γάρ, for; οὖν, so, therefore; τοίνυν, “accordingly,” “so” (none of these are ever first word). Adversative ἀλλά, but (*sed*); μέντοι, *tamen* (never first).

THE RELATIVE AS LINK

§ 513. The relative as a link is used *far more sparingly* in Greek than in Latin, chiefly to sum up or refer back to considerations just mentioned as the following instances will show:

- Α ὁρῶντες οἱ Λακεδαιμόνιοι . . . Thuc.
 Ἄ πυνθανόμενοι . . . Thuc. V. 4. 3.
 Ἄ γιγνώσκοντες . . . Thuc. VI. 64. 1.
 Α δὴ γνούς . . . (σκοπῶν or εἰδώς).
 Ὡν ἀκούοντες . . . ὧν χρὴ μεμνημένους διαμάχεσθαι.
 Αἷσπερ οἱ Φωκεῖς πιστεύσαντες. De Falsa. 63.
 Ὅπερ συνέβη. De Cor. 149.
 Ὅ τοῖς πονηροῖς συμφέρον ἐστὶ. Isoc. 3. 15. A state of things advantageous to knaves.
 Ὅπερ καὶ γέγονεν. A result that has come about.
 Ἄ καὶ ἤκουσα. Statements which I actually heard.
 Ὅπερ ἐγένετο.
 Ὅθεν γίγνεται. Ὡν δὴ ἔνεκα *Quarum rerum causa*.
 Δι' ὅ. *Quapropter*.

The following list of particles, connective or adverbial, may be of service:

COPULATIVE PARTICLES

§ 514. καί . . . καί=*et* . . . *et*; τε . . . καί=*-que* . . . *-que*; οὔτε . . . οὔτε=*neque* . . . *neque* (μήτε . . . μήτε); οὔτε (μήτε) . . . τε=*neque* . . . *atque etiam*; καὶ δὴ καί (marks a climax); καί . . . δέ=“and moreover,” “and actually”—e.g. καὶ ἡ τῶν Θηβαίων δὲ πόλις. Καὶ μὲν καί=“and again,” “further,” “and moreover.”

THEORY OF ADVANCED GREEK COMPOSITION

OTHER IDIOMS WITH *καί*

- (i.) Actually, at all—e.g. *εἴ τῳ καὶ δοκοῦμεν. Καὶ δὲ τοῦτο* = *atque hoc etiam*; *τί καὶ ποιήσω*; what am I to do?
- (ii.) *Καὶ δὴ*, (1) “and yet,” (2) “suppose,” *καὶ δὴ τεθνᾶσι*, suppose them dead.
- (iii.) *Καὶ μὲν*, (1) “and yet,” (2) “now mark” (to introduce a new fact).
- (iv.) *Ὀμοίως . . . καί*, equally with. His brutality equalled his treachery = *ὡμὸς ὁμοίως καὶ ἄπιστος*. Cf. also § 45. *Ὁ αὐτὸς καί* = *idem ac*.
- (v.) *Καὶ πολλοί γε*, ay, and a great many; *πολλοὶ καὶ σοφοί*, many wise men; *καὶ γάρ*, for truly.

DISJUNCTIVE PARTICLES

§ 515. *Ἡ . . . ἥ* = *vel . . . vel*; *ἥτοι . . . ἥ* = *aut . . . aut*; *ἥτοι γε . . . ἥ* = *aut sane . . . aut*; *εἴτε . . . εἴτε* = *sive . . . sive*.

RESTRICTIVE (*Nisi*)

Ἄλλ' ἢ, εἰ μὴ, πλὴν εἰ μὴ, ὅτι μὴ (= *save, except*)—e.g. *οὐδὲν ἄλλο σκοπεῖν ἄλλ' ἢ τὸ ἄριστον*.

ADVERSATIVE PARTICLES

- § 516. *Ἀλλά, sed*; *μέντοι* (never first), *tamen*.
Οὐ μὲν, nevertheless not; *οὐ μὲν ἀλλά*, nevertheless (elliptical).
Οὐ μὲν οὐδέ = “but not even,” or, “but neither.”
Οὐ μέντοι ἀλλά, verumtamen.
Ὅμως, ὅμως δέ, but still = *nihilominus*.
Καίτοι, (i.) and yet (also *καίτοι γε* = and yet, at any rate; (ii.) “now mark.”
Εἴτα and *ἔπειτα*, when used by the orators argumentatively, are always in an adversative sense: “yet so,” “and then.”
Ἀὖ, “again,” occurs as adversative conjunction = “on the other hand.” So, too, *αὖ αὖθις* and *αὖ πάλιν*.

Ἀλλά IN COMBINATION WITH OTHER PARTICLES

Ἄλλ' ἥτοι, at *profecto*, at *sane*; *ἀλλὰ γάρ*, at *tamen*, at *enim*; *ἀλλὰ μὲν δὴ*, at *sane jam*; *ἀλλὰ μὲν*, at *profecto*, at *qui*, “but

THEORY OF ADVANCED GREEK COMPOSITION

indeed" of a protest; ἀλλὰ μέντοι, *verumtamen*; ἀλλ' οὖν . . . γε, well, at any rate; ἀλλὰ γάρ, "enimvero" (cf. ἀλλ' οὐ γάρ), "but the fact is that . . ."; ἀλλὰ νῆ Δία, "but you will say" to introduce an objection.

CONCLUSIVE PARTICLES

§ 517. Γάρ, "for"; τίς γαρ = *quisnam*; καὶ γάρ, "for indeed"; ἢ γάρ, like οὐ γάρ = *nonne*.

Οὐν, *igitur* (never first); οὐκουν, *non igitur*; οὐκοῦν = *ergo*.

Ἀλλ' οὖν, *nihilominus*; Γοῦν = (a) for instance; (b) at least; δ' οὖν, "to resume," "to make a long story short"; ὅστισοῦν = *quicumque*.

Πάνυ μὲν οὖν = "quite so," "yes, most certainly."

Ἄτε, "inasmuch as," always with participles.

Τοίνυν (second word), *igitur*; τοιγαροῦν = τοιγάρτοι (first word) = accordingly.

Ἀλλως τε καί = *praesertim cum* = "especially as."

Οἷα (i.) causal = ἄτε, "inasmuch as"; (ii) comparative for ὥς —e.g. οἷα δὲ ναῦται, just like sailors. (In Byzantine Greek ὥς οἷα = "for instance," "as.")

TRANSITIONAL PARTICLES

§ 518. Αὖ (not first), "again."

Καὶ μὴν, "moreover"; καὶ μὴν καί, and moreover; τί δέ; "further" (*Quid?*).

AFFIRMATIVE PARTICLES

Τοι, γε, ἄρα, δῆ, etc.

§ 519. Τοι = "I tell you," "in truth," used to introduce a general maxim.

Γε, at least, "quidem"; παντάπασί γε = quite so = yes. It is often ironical—e.g. καλήν γε χάριν, nice thanks! (see p. 288); εἰ γε = *siquidem* = since; ὅς γε, *quippe qui*; ἐπεὶ γε, since indeed.

Ἄρα, "then," "after all," "so"—e.g. εἰ ἄρα, *si forte*; τίς ἄρα; *quis tandem?* πῶς ἄρα; ὥς ἄρα.

Δῆ (not first word).

THEORY OF ADVANCED GREEK COMPOSITION

- (i.) In temporal sense like ἤδη, νῦν δὴ = just now.
- (ii.) Conclusive δῆλον δὴ, evidently then; τότε δὴ, then indeed, *tum demum*.
- (iii.) Intensive τί δὴ; why pray? μέγιστος δὴ, the very greatest, and with imperatives, φέρε δὴ = ἄγε δὴ = come now.
- (iv.) Ironically = δῆθεν, forsooth.
- Δῆτα, indeed, certainly; τί, δῆτα; what pray? οὐ δῆτα, “certainly not” (second word).
- Δῆθεν = “forsooth,” “indeed,” “you know” (*scilicet*). (i.) Ironical particle; (ii.) dramatic, and marks tone and emotion.
- Δήπου (που = I suppose) = “indeed,” “I suppose,” “as you know” (second word, and is sometimes ironical).
- Μά is a particle used in oaths: μὰ τὸν Δία = “Yes, by Jove”; οὐ μὰ τὸν Δία = “No, by Jove”; μὰ τοὺς θεούς = “I call the Gods to witness.”
- Νή in asseverations—e.g. νῆ τὸν Δία, “Verily, by Zeus.”
- Ναί = yes.
- Ἦ μήν, “In very truth,” in strong asseverations direct and indirect.
- “Ἀληθες; *itane vero?* “You don’t mean it.”

CORRECTIVE PARTICLE

§ 520. Μὲν οὖν (without its correlative δέ) = *immo*, nay rather.

ASYNDETON

§ 521. Etymologically considered, the figure of speech known as Asyndeton would seem to denote absence of links in general. The term is, however, applied to the omission of copulatives *within a single sentence*.

Such omission is characteristic of the “grand” style in Oratory, as may be seen in the speeches of Demosthenes. In Dramatic enumeration it imparts life and vigour to the discourse.

The copula may be omitted in the case of substantive, verb, and predicative adjectives—e.g.:

Καὶ δίδωσιν ἑαυτὸν ὑπεύθυνον τοῖς πεισθείσι, τῇ τύχῃ, τοῖς καιροῖς, τῷ πειθομένῳ. De Cor. 189.

Τίς οὖν οὕτω δυστυχὴς ἐστὶν ὅστις ἑαυτὸν, γονέας, τάφους,

THEORY OF ADVANCED GREEK COMPOSITION

πατρίδα ἔνεκα κέρδους βραχέος προέσθαι βουλήσεται; Dem. XIV. 32.

Οἱ ἀναίσθητοι Θηβαῖοι φίλον, εὐεργέτην, σωτήρα τὸν Φίλιππον ἡγοῦντο.

Καὶ ἔτι τὰς πολιτικὰς βραδύτητας, ὅκνους, ἀγνοίας, φιλονεικίας. Dem. De Cor. 246.

Εἰ δὲ ὁμοίως ἀπάντων τὸ ἀξίωμα, τὴν ἡγεμονίαν, τὴν ἐλευθερίαν περιείλετο. De Cor. 65.

Ἄρ' οἶσθ' ὅτι νῦν μὲν στῆναι, συνελθεῖν, ἀναπαῦσαι, πολλὰ μία ἡμέρα καὶ δύο καὶ τρεῖς ἔδωσαν τῶν εἰς σωτηρίαν τῇ πόλει. Ibid. 195.

Οἶον πρὸς τοὺς καταράτους Μεγαρέας ἐψηφίσασθε ἀποτεμνομένους τὴν ὀργάδα, ἐξιέναι, κωλύειν, μὴ ἐπιτρέπειν. Dem. XVI.

Ταῦτ' ἄχρηστ' ἄπρακτ' ἀνόνητα . . . γίγνεται.

N.B.—It will be observed that the Asyndeton embraces three words or two pairs of words in the examples here cited.

The unlinked series of substantives sometimes concludes, especially in the plain style of oratory, with the recapitulatory words: Τὰλλα, τὰ τοιαῦτα, τὰλλα πάντα, ἄλλα μυρία.

§ 522. *Obs.* Asyndeton is inadmissible with *attributive* adjectives, as in the following: Νῦν δ' οἶμαι διὰ τὸ σπάνιον καὶ τὸ περιμάχητον καὶ τὸ καλὸν καὶ τὸ αἰμίμνηστον ἐκ τῆς νίκης ἐθέλουσιν τινες διακινδυνεύειν. Æschin. Ctes. 180.

§ 523. The omission of links *between sentence and sentence* is admissible only in Oratorical prose for special effect and mostly in quasi-hypothetical statements—e.g.:

Πράττεται τι τῶν δοκούντων συμφέρειν; ἄφωνος Αἰσχίνης· ἀντέκρουσέ τι καὶ γέγονεν οἶον οὐκ ἔδει; πάρεστιν Αἰσχίνης. De Cor. 198.

Καὶ νῦν [μὲν] οὐ λέγει τις τὰ βέλτιστα; ἀναστὰς ἄλλος εἰπάτω, μὴ τοῦτον αἰτιάσθω. Ἄτερος [δε] λέγει τις βελτίω; ταῦτα [οὖν] ποιεῖτε ἀγαθῇ τύχῃ. Dem. Olynth. III. 18.

Lysias concludes one of his speeches (No. 12) as follows:

Παύσομαι κατηγορῶν· ἀκηκόατε, ἑώρακατε πεπόνθατε, ἔχετε, δικάζετε. Lys. 12. 100.

CHAPTER XXI

INTERROGATIVE AND NEGATIVE PARTICLES

THE writer of Greek Prose must be familiar with the so-called Particles. These being invariable in form, and of rigid meaning, for the most part present no difficulties. They are, however, inserted here for convenience as necessary instruments of expression.

I. PARTICLES USED IN QUESTIONS, ANSWERS, OATHS, AND NEGATION

A. INTERROGATIVE PARTICLES

**Apa*, **ap'* *ov*, **apa* *mh* AND THEIR SUBSTITUTES.

§ 524. (1) In single direct questions the introductory particles are :

(a) **Apa* or **h* when the answer awaited is uncertain (corresponding to Latin *-ne* enclitic). These may be reinforced by others—e.g. **apa* *ye*, **ap'* *o* *uv*, **apa* *toivuv*, **h* *dhta*—e.g. :

**H* *dhta* *evohsas* ; have you really noticed ?

**H* *gar*, **h* *pou*—e.g. : **h* *pou* *oistha* ; are you then aware ?

Or, lastly, these particles may be suppressed.

(b) **Ap'* *ov*, *ov*, **wn* *ov*=*nonne*, when the expected answer is "yes."

Also *oukoun* ; *nonne igitur* ? But *oukoun*=*ergo* mostly, sometimes *ergone*.

(c) **Apa* *mh*, **mh* or **wn*=*num*, when the expected answer is "no."

**wn* *ti* *se* *adikei* *Protagoras* ; Protagoras is not wronging you, is he ?

§ 525. (d) In indignant questions *eita* or *epeita*.

Eita *ouk* *aischunei* ; after that you are not ashamed ?

THEORY OF ADVANCED GREEK COMPOSITION

(e) "H like the Latin "*an*" with restrictive force and implying "perhaps."

Ἀλλὰ τίς σοι διηγείτο; ἢ αὐτὸς Σωκράτης; Who told you the story? Was it perhaps Socrates himself?

N.B. In single *indirect* questions the particles are εἰ and sometimes πότερον representing *num* or *ne*.

§ 526. (2) In double (i.e. disjunctive) direct questions the particles (*utrum* . . . *an*) are:

Πότερον . . . ἢ, ἄρα . . . ἢ, whether . . . or; and πότερον . . . ἢ οὐ, πότερον . . . ἢ μή, whether or not (*necne*).

E.g. πότερον ἔχρην ἢ μή = oportebatne necne.

For double indirect questions we have:

Εἰ . . . ἢ, πότερον . . . ἢ, εἴτε . . . εἴτε, *utrum* . . . *an*.

Annon (*necne*) after εἰ is rendered ἢ μή, after πότερον it is ἢ μί, or ἢ οὐ.

B. ANSWERS, YES AND NO

§ 527. Affirmative and negative replies are rendered in Greek—

(1) By repeating the verb of the questioner or some other important word (the psychological predicate) for "yes," and adding a negative particle if the answer is "no." Thus: ὁρᾷς με ὥς ἔχω; dost see my condition? ὁρῶ, yes; οἶσθ' οὖν; knowest thou? οὐκ οἶδα, no.

(2) By means of the *personal pronoun*. Hence ἔγωγε = yes; οὐκ ἔγωγε = no.

(3) By *particles of assent and dissent*. Thus for affirmative answers (yes): ναί, πάνυ, μάλιστα, which may be strengthened—e.g. πάνυ γε, πάνυ μὲν οὖν, μάλιστά γε. "Yes" is also expressed by πῶς γὰρ οὐ; (= to be sure); πάντως δὴ or τί γάρ = of course; οὕτως = *utique*; δηλονότι, δηλαδή (clearly); φαίνεται, ἔοικεν, apparently, yes.

For negative answers (no): οὐ, οὐδαμῶς, ἥκιστα. "Not at all" = οὐ δῆτα, ἥκιστά γε, οὐδοπωστιοῦν = by no means.

§ 528 C. Oaths and solemn asseverations are introduced—if affirmative, by ναὶ μά or νή: if negative, by μά or οὐ μά, followed by the name of the object invoked. Thus—

Ναὶ μὰ Δία = verily, by Jove = νή Δία.

Μὰ Δία = no, by Jove = οὐ μὰ Δία.

THEORY OF ADVANCED GREEK COMPOSITION

Subordinate asseverations (in accusative and infinitive) are introduced by η = verily, or η $\mu\eta\nu$, in truth, the negative being always $\mu\eta$.

"Ομνυμί σοι η $\mu\eta\nu$ $\mu\eta\delta\acute{\epsilon}\pi\omicron\tau\acute{\epsilon}$ σοι ἕτερον λόγον ἐπιδείξειν.

D. NEGATIVE PARTICLES

§ 529. The ordinary signs of negation are $\omicron\upsilon$ and $\mu\eta$. $\omicron\upsilon$ negatives statements of *fact* and of whatever has existence independently of thought.

Μῆ NEGATIVES CONCEPTIONS.

This general law will be better understood by the following analysis of the use of $\mu\eta$.

§ 530. $\mu\eta$ must be used in following clauses, all which involve statements of conceptions rather than assertions of facts.

In Principal Clauses of:

Exhortation—e.g. $\mu\eta\delta\epsilon\nu\acute{\iota}$ $\pi\alpha\rho\alpha\sigma\tau\eta$ = *Nemini in mentem veniat.*

Prohibition—e.g. $\mu\eta$ $\pi\omicron\acute{\iota}\epsilon\iota$, and $\mu\eta$ $\pi\omicron\iota\eta\sigma\eta\varsigma$ = *Ne feceris.*

Wishes—e.g. $\mu\eta$ $\gamma\acute{\epsilon}\nu\omicron\iota\tau\omicron$ = *absit.*

Interrogations— $\mu\eta$ $\beta\omicron\upsilon\lambda\epsilon\iota$ $\tau\omicron\upsilon\tau\omicron$ $\delta\rho\acute{\alpha}\nu$; = you don't want to do this, do you?

Oaths—e.g. $\mu\eta$ $\gamma\acute{\alpha}\nu$ $\nu\acute{\omicron}\eta\mu\alpha$ $\kappa\omicron\mu\psi\acute{\omicron}\tau\epsilon\rho\omicron\nu$ $\eta\kappa\omicron\upsilon\sigma\acute{\alpha}$ $\pi\omega$.

Elliptical Subjunctive— $\mu\eta$ $\omicron\upsilon$ $\chi\alpha\lambda\epsilon\pi\omicron\nu$ η , perhaps it is not difficult. Cf. § 535.

In Subordinate Clauses:

§ 531. *Noun Clauses:*

Indirect Question after $\epsilon\acute{\iota}$ —e.g. $\acute{\epsilon}\rho\omega\tau\acute{\omega}$ $\epsilon\acute{\iota}$ $\mu\alpha\theta\acute{\omega}\nu$ $\mu\eta$ $\omicron\acute{\iota}\delta\epsilon$.

Effort Clause, $\acute{\omicron}\pi\omega\varsigma$ $\mu\eta$ —e.g. $\sigma\pi\omicron\upsilon\delta\acute{\alpha}\zeta\omega$ $\acute{\omicron}\pi\omega\varsigma$ $\mu\eta$ $\acute{\epsilon}\rho\omicron\upsilon\sigma\iota$.

Fearing—e.g. $\delta\acute{\epsilon}\delta\omicron\iota\kappa\alpha$ $\mu\eta$. . ., $\delta\acute{\epsilon}\delta\omicron\iota\kappa\alpha$ $\mu\eta$ $\omicron\upsilon$. . .

Emotion—e.g. $\omicron\upsilon\kappa$ $\acute{\alpha}\gamma\alpha\pi\acute{\alpha}$ $\epsilon\acute{\iota}$ $\mu\eta$ $\delta\acute{\iota}\kappa\eta\nu$ $\delta\acute{\epsilon}\delta\omega\kappa\epsilon\nu$; but $\lambda\upsilon\pi\omicron\upsilon\mu\alpha\iota$ $\acute{\omicron}\tau\iota$ $\omicron\upsilon$. . . Cf. § 24.

Adjective Clause:

Here $\mu\eta$ is always *generic*; $\omicron\upsilon$, *individual*. Cf. § 31.

"Οστις $\mu\eta$ $\tau\alpha\upsilon\tau\alpha$ $\delta\rho\acute{\alpha}$ = whoever does not do this (generic).

"Ος $\acute{\alpha}\nu$ $\mu\eta$ $\tau\alpha\upsilon\tau\alpha$ $\delta\rho\acute{\alpha}$ = whoever does not do this (but doubly generic).

THEORY OF ADVANCED GREEK COMPOSITION

"Οστις ἂν μὴ ταῦτα δρᾷ = whoever does not do this (but trebly generic).

Adverb Clauses :

Final and Conditional Negatives are always μὴ—i.e. ἵνα μὴ or ὅπως μὴ and εἰ μὴ. Cf. §§ 54 and 64.

Concessive Negatives: μὴ with εἰ καί and καὶ εἰ, etc.; but participial καίπερ always takes οὐ. Cf. § 56.

Causal and Comparative Negatives are always οὐ. Cf. §§ 45 and 60.

Consecutive, ὥστε takes μὴ with infinitive, and οὐ with indicative. Cf. § 71.

Temporal clauses have οὐ for indicative, and μὴ for subjunctive and optative. Cf. § 41.

§ 532. Μὴ with participle is always *generic* or *conditional*, and see § 196, also §§ 230 and 349.

Μὴ always negatives *the infinitive* except when the latter is in dependence on *verba sentiendi et declarandi* (*ut sic*), but even then for *strong denial* the negative is μὴ.

II. ACCUMULATION OF NEGATIVES

§ 533. Several negatives referring to *different words* in the same sentence, but usually in different clauses, retain each its own force.

Ἐμῶν ἔργον τὸ μὴ πείθεσθαι τὰ μὴ δίκαια.

Except in the case of clauses connected by μέν and δέ and some other copulative and adversative particles, where the first negative affects the whole, the second only the last proposition.

Οὐ ταῦτα μὲν γράφει ὁ Φίλιππος τοῖς δ' ἔργοις οὐ ποιεῖ. It is not the case that Philip makes such proposals without carrying them into effect.

Καὶ οὐκ ἐγὼ μὲν εἶπον ταῦτα, ὑμῖν δ' οὐκ ἐδόκουν ὁρθῶς λέγειν. And it was not the case that these statements were mine, but were not thought to meet with your approval—ἀλλὰ καὶ ὑμῖν ἤρεσκε ταῦτα. Dem. Rhod.

Cf. De Cor. § 179: Οὐκ εἶπον μὲν ταῦτα οὐκ ἔγραψα δέ, οὐδ'

THEORY OF ADVANCED GREEK COMPOSITION

ἔγραψα μὲν οὐκ ἐπρέσβευσα δέ, οὐδ' ἐπρέσβευσα μὲν οὐκ ἔπεισα δὲ Θηβαίους, ἀλλά . . . (Alleged contrast is denied.)

§ 534. When several negatives refer to the same word in a clause.

(a) If a compound negative precedes and a *simple negative follows*, there is usually an ellipsis: the negatives destroy each other and the result is a *strong affirmation*.

Οὐδένα ὄντινα οὐ πεφενάκικεν, he has cheated *everybody*.

Οὐδεὶς οὐκ ἔπασχέ τι τὴν ψυχὴν, *everybody* was moved—i.e. οὐδεὶς ἐστὶν ὅστις οὐκ ἔπασχέ τι. (*Nemo non passus est.*)

(b) If the sentence opens with a simple or compound negative and other compound negatives follow there is no ellipsis, and the result is a *strengthening of the negation*.

Μηδὲ ἀρξάτω ἀρχὴν μηδεμίαν μηδέποτε. Æschin. Tim. 20.

Ὅτι τᾶλλα τῶν μὴ ὄντων οὐδενὶ οὐδαμῇ οὐδαμῶς οὐδεμίαν κοινωνίαν ἔχει. Plato, Parm. Nowhere by no means . . . have they any relation with anybody.

N.B. Οὐδέ . . . οὐ is not elliptical, but the οὐ is redundant: cf. οὐ γὰρ οὐδέ, and οὐδὲ γὰρ οὐδέ.

Οὐδέ γ' ὁ ἰδίᾳ πονηρὸς οὐκ ἂν γένοιτο δημοσίᾳ χρηστός. Æschin. Ctes. 78.

III. OTHER NEGATIVE COMBINATIONS:

μὴ οὐ, οὐ μή, μή τί γε, μὴ ὅτι.

§ 535. (i.) Μὴ οὐ is used—

(a) In negative statements after verbs of fearing—e.g. φοβοῦμαι μὴ οὐ . . .

(β) In negative statements of the type of the elliptical -μή principal clause—e.g. the negative of μὴ ἀγροϊκότερον ἢ τὸ ἀληθὲς εἰπεῖν would be μὴ οὐκ ἀγροϊκότερον ἢ, and cf. μὴ οὐχ αὕτη ἢ ἡ ὀρθὴ πρὸς ἀρετήν. Phædo 17. Also Ἀλλὰ μὴ οὐ τοῦτ' ἢ χαλεπὸν θάνατον ἐκφυγεῖν. Apolog. 29.

§ 536. (γ) Principal verbs of the class that admit a redundant μή with infinitive, when negative, may change the μή to μὴ οὐ if the redundant negative is to be retained.

THEORY OF ADVANCED GREEK COMPOSITION

The verbs admitting of redundant μή are those implying—

Denial—e.g. ἐξαρνούμαι, ἀντιλέγω, ἀμφισβητῶ, ἀπιστῶ, etc.

Prevention—e.g. εἴργω, ἐναντιοῦμαι, ἔσχον, etc.

Forbidding—e.g. ἀπαγορεύω, etc., and verbs of similar import.

(See § 271.)

Even quasi-negation with the above verbs will suffice for the change of the redundant μή to μὴ οὐ.

Οὐδεὶς πώποτε ἀντεῖπε μὴ οὐ καλῶς ἔχειν τοὺς νόμους.

Τί ἐμποδὼν μὴ οὐχὶ ὑβριζομένους ἀποθανεῖν ;

N.B.—“It is impossible (wrong), etc., *not to* . . .” may be rendered in Greek by οὐχ οἶόν τε (οὐχ ὅσιον, etc.) . . . μὴ οὐ, and infinitive—e.g. οὐδεὶς οἷός τ' ἐστὶν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι. No one who speaks otherwise can fail to be ridiculous.

§ 537. (δ) With a participle, or even a noun *in obliquo*, μὴ οὐ is used in the sense of “except” (*nisi*) after predications (chiefly adjectival) of “impossibility,” “wrong,” “odium,” etc. Such predications are :

Ἀδύνατον οὐχ οἶόν τε, χαλεπὸν, οὐχ ὅσιον, οὐκ αἰσχρόν, οὐ δεινόν (ἐστὶ)—e.g. οὐκ οὖν δίκαιον εἶναι ἰστάναι ἔμπροσθε τῶν ἐκείνου . . . μὴ οὐ ὑπερβαλλόμενον τοῖς ἔργοις. Herod. II. 110. It was not just, they said, to give a position in front of his statues unless he surpasses his exploits.

Οὐκ ἂν οὖν ἀξιόπιστος εἶην λέγων μὴ οὐχὶ πρότερον αὐτὸς φανεῖς οἷός εἰμι. My words would not be deemed trustworthy unless my character were first known.

Αἱ πόλεις χαλεπαὶ λαβεῖν μὴ οὐ πολιορκία. Save by siege. Dem. De Falsa 123.

§ 538. (ii.) Οὐ μή.

In Attic prose and verse οὐ μή with all persons of the aorist subjunctive is a common formula for a *strong denial*.

Οὐ σε μὴ προδῶ ποτε, I shall never betray thee.

Οὐ μή μ' ἐκβάλῃς, Thou shalt not cast me forth.

Οὔτε γὰρ γίγνεται οὔτε γέγονεν οὐδ' οὖν μὴ γένηται. Pl. Rep. 492E. There is not, there has not been, nor will there ever be. . . .

THEORY OF ADVANCED GREEK COMPOSITION

The future indicative is rarely found instead of the aorist subjunctive, oftener in Tragedy than in Prose.

Οἶον ἐγὼ οὐ μή ποτε εὐρήσω.

Τοὺς πονηροὺς οὐ μή ποτε βελτιοῦς ποιήσετε. Æschin. Ctes. 177. Where another reading has ποιήσητε.

The *present subjunctive* is a still rarer substitute—cf. Xen. Anab. II. 2. 12 οὐ κέτι μὴ δύνηται; Pl. Rep. 341B οὐ μὴ οἶός τ' ᾔς, there being no aorist of εἶναι.

2. In the Attic Dramatists οὐ μὴ with second person of future indicative is a not unusual formula for a *strong prohibition*. A second prohibition immediately following is introduced by μηδέ, but if a command follows the simple adversative δέ is used—Eur. Hipp. 606, Bacchæ 343 and 792, Elect. 383, Androm. 757; also Soph. Ajax 75.

GRADATIONAL STATEMENTS: οὐ μόνον, οὐχ ὅπως, ETC.

§ 539. Where the first member of the sentence is *affirmative* Greek and English coincide. Thus we have: “Not only . . . but” = οὐ μόνον . . . ἀλλά, *non solum sed*; “not only . . . but also” = οὐ μόνον . . . ἀλλὰ καί, *non solum sed etiam*; “not only . . . but not even” = οὐ μόνον . . . ἀλλ' οὐδέ, *non solum . . . sed ne quidem*—e.g. τούτων οὐ μόνον ἠμέλησε ἀλλ' οὐδ' ὅτι οὐν ἐφρόντιζε.

§ 540. Where the first member of the sentence is *negative* the two languages differ. In English we use “not only not,” whereas Greek avoids οὐ μόνον οὐ, and has recourse to the elliptical expressions οὐχ ὅπως, οὐχ ὅτι, μὴ ὅτι, μὴ ὅπως (rarely οὐχ οἶον, οὐχ ὅσον), the full expression being οὐ λέγω ὅτι, μὴ λέγε ὅτι, etc.

In the second member of the gradational sentence we have ἀλλά, ἀλλὰ καί, ἀλλ' οὐδέ.

EXAMPLES

Οὐχ ὅπως (*non solum non*) τούτων χάριν ἀπέδουσαν ἀλλ' ἀπολιπόντες ὑμᾶς εἰς τὴν τῶν Λακεδαιμονίων συμμαχίαν εἰσῆλθον. Isoc. 14. 27.

THEORY OF ADVANCED GREEK COMPOSITION

Οὐχ ὅπως ὠργίσθη ἀλλὰ καὶ χάριν αὐτῷ ἐπέγνω. Xen.
Non solum non iratus est sed et ei egit gratias.

Οὐχ ὅπως τῆς κοινῆς ἐλευθερίας μετέχομεν ἀλλ' οὐδὲ δουλείας μετρίας τυχεῖν ἡξιώθημεν. Isoc. 14. 5. Not only have we no share in the common freedom, but we were not even deemed worthy to get moderate slavery.

Οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν ἀλλὰ καὶ οἱ φίλοι αὐτοῦ. Not only was Crito not the only one at ease, but his friends were also.

§ 541. *Μὴ ὅτι* is used not only in the sense of “not only not,” “I will not say,” “*ne dicam*,” but it also has the meaning “much less,” “still less,” “still more,” according to context.

It may come in the first or second member of a gradational sentence.

Μὴ γὰρ ὅτι πόλις ἀλλ' οὐδ' ἂν ιδιώτης οὐδὲ εἰς οὕτως ἀγεννῆς γένοιτο. Æschin. Ctes. 46. Not only would no state but not even would an individual be so ill-bred.

Οὐκ ἂν ἐργαζοίμεθα μὴ ὅτι τὴν τούτων ἀλλ' οὐδ' ἂν τὴν ἡμετέραν. Xen. Cyr. 3. 2. 21.

Οἶμαι ἂν μὴ ὅτι ιδιώτην τινὰ ἀλλὰ τὸν μέγαν βασιλέα εὐαριθμήτους ἂν εὐρεῖν. Methinks not only would any private individual, but the Great King would find them easy to count. Plato Apol. 40E.

Cf. Dem. XXX. 20 also XXX. 21, also Xen. Cyr. VII. 2. 17: *Μὴ ὅτι θεὸς ἀλλὰ καὶ ἄνθρωποι οὐ φιλοῦσι . . .* To say nothing of God, even men do not love . . .

Ἄχρηστοι γὰρ καὶ γυναῖξιν ἄς δεῖ ἐπιεικεῖς εἶναι, μὴ ὅτι ἀνδράσιν. Useless even for women . . . let alone men.

N.B. *Μὴ ὅτι* coming last in sentence differs little from *μή τί γε δὴ*.

§ 542. *Μή τί γε, Μή τί γε δὴ, μήτοι γε δὴ.*

This compound negative is elliptical like *μὴ ὅτι*, and like it represents Latin *nedum* = “not to say,” “much less,” “still less,” “still more,” according to context.

Ἄ πολλὴν αἰσχύνην ἔχει καὶ λέγειν, μή τί γε δὴ ποιεῖν. Most disgraceful even to mention, still more to do.

THEORY OF ADVANCED GREEK COMPOSITION

ACCIDENTAL μή

§ 543. Μή rather than οὐ must sometimes be used owing to the *influence* of a previous imperative.

Isocr. ad Demon. 13: Εὐσέβει τὰ πρὸς τοὺς θεοὺς μὴ μόνον θύων ἀλλὰ . . .

Ibid. 15: Ἐθίζε σαυτὸν μὴ σκυθρωπὸν εἶναι ἀλλὰ συννοῦν.

Thuc. I. 124: Ψηφίσασθε τὸν πόλεμον μὴ φοβηθέντες τὸ παραντίκα δεινόν.

Plato Rep. 327c: Ὡς τοίνυν μὴ ἀκουσομένων οὕτω διανοεῖσθε.

This latter and a large number of similar examples may be explained on the principle of STRONG negation after *verba sentiendi et declarandi*. See § 349. 1.

§ 544. Ὅτι μή, “except,” “save,” after negatives.

Οὐ παρεγένοντο ὅτι μὴ ὀλίγοι. There were present *only* a few. Thuc. IV. 94. 1.

Οὐ γὰρ ἦν κρήνη ὅτι μὴ μία ἐν αὐτῇ τῇ ἀκροπόλει. Thuc. IV. 26. 2. There wasn't a well *save one* in the Acropolis.

Οὐδὲ γὰρ καθ' ἕτερα οἱ Συρακόσιοι ἀντεπεξήρσαν ὅτι μὴ τοῖς ἰππεύσι καὶ τοῖς ἀκοντίσταις ἀπὸ τοῦ Ὀλυμπιείου. VII. 42. 6. Neither by land nor sea did the Syracusans make counter attacks *except* from the Olympiæum with cavalry and archers.

§ 545. Ὅσον οὐκ and ὅσα μή = *tantum non* or *modo non*, “almost,” “all but.”

Τὸ τεῖχος ὅσον οὐκ ἀποτετέλεστο = *almost* completed. Thuc. IV.—cf. Thuc. V. 59. 5, VII. 6. 1 and 69. 2.

Ὅσα μή = *dummodo non*, “provided that not,” “without.”

Φυλάσσειν δὲ τὴν νῆσον Ἀθηναίους ὅσα μὴ ἀποβαίνοντας. Thuc. IV. 16. 1 (= *without* disembarking).

REDUNDANT οὐ IN ὥς AND ὅτι CLAUSES

§ 546. The negative οὐ may be inserted, superfluously according to our ideas, after such *verba sentiendi et declarandi* as imply *denial*—e.g. ἐξαρνοῦμαι, etc.; *contradiction*—e.g. ἀντιλέγω, *dispute*—e.g. ἀμφισβητῶ.

The point of view is not so much that of the narrator as of the

THEORY OF ADVANCED GREEK COMPOSITION

person whose denial is quoted and emphasized by direct reproduction.

Ἐξηρνείτο ὅτι ταῦτα οὐκ ἀληθὴ ἐστι. He denied the truth of this statement = by way of denial he stated that this was *not* true.

The redundant οὐ is also sometimes inserted after “than” when the comparison implies a negation.

Herodt. V. 95: Ἀποδεικνύντες τε λόγῳ οὐδὲν μᾶλλον Αἰολεῦσι μετὸν τῆς Ἰλιάδος χώρας ἢ οὐ καὶ σφίσιν.

Cf. Thuc. III. 36. 4: Μᾶλλον ἢ οὐ τοὺς αἰτίους.

For Redundant μή see § 271, Part I.

HYPERBATON OR INVERSION OF THE NEGATIVE

§ 547. In the case of certain impersonal verbs—e.g. *πρέπει*, *δεῖ*, *χρή*, and even with such verbs as *φημί*, *δοκῶ*, *ῥμνυμι*, we sometimes find the negative οὐ which properly attaches to these verbs diverted by the Dramatists to the dependent infinitive even when the latter calls for μή.

Ὅργας πρέπει θεοὺς οὐ χόμοιούσθαι βροτοῖς. Bacch. 1348.

Οὐκ εὐτυχοῦσαι δόξετ' οὐ χὶ δυστυχεῖν. Ibid. 1264—cf. also Eur. Hipp. 507, 645; Androm. 77, 214; Ion 1314; Alcest. 939; Helen. 835; and Theocr. XX. 59.

COALESCENCE OF οὐ WITH VERB, ADVERB, AND SUBSTANTIVE

§ 548. The reverse of the Hyperbaton just mentioned constitutes a well-known idiom in prose. Thus we have οὐ φημι, οὐ φάσκω, οὐκ ἀξιῶ, where according to our way of thinking we should expect φημι οὐ, ἀξιῶ μή—e.g. οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν, “He said that he himself was not general but he (Nikias) was.”

Οὐκ ἡξίου ἀπιέναι, he called on them not to depart.

These examples may be regarded as instances of coalescence, so that οὐ φημι = *nego*, οὐκ ἀξιῶ = I deprecate.

In the same way οὐκ ἐθέλω = I refuse, οὐκ ὑπισχνοῦμαι = I decline, οὐκ ἐῶ = “prevent” or “forbid.”

Also Thuc. I. 121, οὐκ—ἀπεροῦσιν; Lysias 10. 13, οὐκ ἀξιοῖς; 12. 36, οὐχ οἰοί τ' ἔφασαν εἶναι.

THEORY OF ADVANCED GREEK COMPOSITION

An instance of coalescence with adverbs is *οὐχ ἥκιστα*=especially. Coalescence with a substantive, besides occurring in the Tragics (e.g. Bacch. 1289, Hipp. 197), is found in Thucydides—e.g. Thuc. V. 50, *κατὰ τὴν οὐκ ἐξουσίαν τῆς ἀγωνίσεως*, Id. III. 95, *τὴν οὐ περιτείχισιν*, VII. 34, *τὴν Κορινθίων οὐκέτι ἐπαναγωγὴν*. And cf. also *ἡ τῶν γεφυρῶν οὐ διάλυσις* and *τὴν οὐκ ἀπόδοσιν*, the non-restoration.

N.B.—Observe the following idioms:

Far from it = *πολλοῦ δεῖ*.

I am very far from = *πολλοῦ καὶ σύμπαντος δέω*.

Quite the contrary = *πᾶν τοῦναντίον*, nowhere near it = *οὐδ' ἐγγύς*.

CHAPTER XXII

VARIOUS STYLES IN GREEK PROSE

§ 549. **STYLE**, as all critics agree, is influenced, and to some extent differentiated, by subject-matter. At any rate the latter has been found to be a convenient means of classification for different kinds of writing. From the point of view of the subject-matter, all literary prose, if not all literature, divides itself off into **NARRATION**, **DESCRIPTION**, **EXPOSITION**, or the **DEVELOPMENT OF A THESIS**.

§ 550. The writer whose object is to draw up a **RECORD OF EVENTS** must marshal his facts in some orderly fashion; he must set forth causes and results with all details of importance. Passages of this kind, wherever found in historical or oratorical or even Romantic writing, will go under the name of **NARRATIVE**.

If the writer's object is to portray persons, places, scenes, actions, we call his writing **DESCRIPTIVE**.

If his aim is merely exposition or persuasion, he will be more within the realm of ideas—will discuss, expound, compare, argue. Writing of this kind may be styled **EXPOSITORY** rather than **DISCURSIVE**, and may be further subdivided into **ORATORICAL**, **PHILOSOPHICAL**, and **ARGUMENTATIVE** Prose.

The student of Greek Prose must necessarily take cognizance of these variations of style and matter; he must accordingly exercise himself in translating passages **NARRATIVE**, **DESCRIPTIVE**, and **EXPOSITORY**.

NARRATIVE

§ 551. The style suitable to Historical Prose was known to the Greeks as *λέξις εἰρομένη*. It owes its name to the fact that its clauses are merely "strung together" in what Cicero calls

THEORY OF ADVANCED GREEK COMPOSITION

“*oratio soluta*” as contrasted with “*oratio vineta*.” This running or continuous style aims at presenting facts in their natural order—as they present themselves to the Greek mind. Such orderly presentation will nevertheless differ largely from modern prose. As has been stated repeatedly, the Ancients place in subordination various circumstances of time, place, cause, manner, etc., which in English often constitute independent statements.

The contrast between our short unrelated sentences and the Greek tendency to single out a main fact and express it in a principal clause, round which all others gravitate—this contrast naturally makes Greek more periodic than modern prose. Greek critics, however, never designated as periodic the prose of Herodotus or Thucydides. This term *περίοδος*, Cicero’s *ambitus*, *circuitus*, *continuatio*, *comprehensio*, *circumscriptio*, was exclusively reserved for the balance and symmetry, the antithesis and rhythmical pauses of oratorical prose.

Cicero (Orator, § 219) tells us there are certain forms of expression, the neatness of which automatically shapes itself into a period. In particular he notes that this happy result arises from antithesis, parallelism, and from similarity of ending. Accordingly he adds that if Herodotus or Thucydides and their contemporaries have interspersed their prose narrative with some rhythmical and periodic sentences, it was due to fortuitous collocation of words, not to studied effort.

1. In Greek narrative, therefore, the student must aim at conciseness and clearness of statement, without any hunt after rhetorical embellishment.

2. Our models for narration are Herodotus, Thucydides, Xenophon, especially the Hellenics, and possibly Arrian.

3. ALTERATION IN THE ORDER OF GREEK NARRATIVE.—It is the tendency in Greek to place cause before effect, circumstances before the event; there is also fairly frequent recourse to parenthesis. In English, on the contrary, subordinate clauses are used less and less, with the result that the order of presentation does not always coincide in the two languages. Hence the writer of Greek prose need not hesitate, where the above con-

THEORY OF ADVANCED GREEK COMPOSITION

siderations call for it, to invert the order of presentation and so place earlier what occurs later in the English passage, and *vice versa*. This must be done with discretion.

4. The remarks on Variety Subject and Ornamental Epithet (Part III., §§ 434-5) are especially applicable in the case of Narrative and Descriptive passages.

5. RHETORICAL NARRATIVE is necessarily subordinated to the end the orator has in view, the conviction he wishes to bring home to his audience. He will therefore magnify details otherwise unimportant. The style of Oratorical Narrative approaches very much to that of the historian. See Æschines, *De Falsa*, §§ 25-47, and Antiphon, *Or. 5*, §§ 21-22.

DESCRIPTIVE

§ 552. Under this head is included all portraiture, whether simultaneous or successive, the vivid word-painting of historical sketches and portraits of character (*ἡθοποιία*), also prosopography.

Description of landscape, as well as the sensational and microscopic pictures of trivialities occurring in modern novels, are altogether alien to Greek thought and genius. Many of the picturesque epithets and some realistic details peculiar to Romanticism could not be tolerated in Greek. In attempting to translate passages from Romantic literature, recourse must occasionally be had to condensation and to a judicious excision of all that is not essential to the sense of the passage as a whole.

§ 553. Models of descriptive style will be found in abundance in Thucydides and Xenophon. A close analytical study of some of the more noteworthy BLOCKADES, SEA FIGHTS, SIEGES, BATTLES described by these authors will prove most advantageous.

Reference may be given to the following :

A. Blockade and assault of *Sphacteria*, Thuc. IV. 26 and 29 sqq. Blockade of *Tyre*, Arrian, *An. II.* 15, 6-24.

B. NAVAL BATTLES :

Artemisium, Herod. VIII. 9 sqq. *Salamis*, Ibid. 83-95. *Mykale*, Ibid. IX. 100-104. *Sybota*, Thuc. I. 45 sqq. Phormio

THEORY OF ADVANCED GREEK COMPOSITION

in *Corinthian Gulf*, Thuc. II. 83, 84. Sea fights in *Syracusan Harbour*, Thuc. VII. 70-72. *Kynossema*, Thuc. VIII. 104-106. *Arginusæ*, Xen. Hell. I. 6, 27-38. *Ægospotami*, Ibid. II. 1, 21-30.

C. SIEGES :

Platæa, Thuc. II. 71-78. *Potidæa*, Thuc. II. 58 and 70.

D. LAND BATTLES :

Marathon, Herod. VI. 111-118. *Platæa*, Ibid. IX. 61-72. *Delium* and *Tanagra*, Thuc. IV. 76, 77, 89-101. *Amphipolis* (Kleon and Brasidas), Thuc. V. 6-11. *Leuktra*, Xen. Hell. VI. 4, 2-15. *Mantineia*, Ibid. VII. 5, 4-27. *Cunaxa*, Xen. Anab. I. Ch. VIII.

E. MISCELLANEA :

Capture of *Platæa*, Thuc. II. 2-6. Plague of Athens, Thuc. II. 47-54. Revolution at *Corcyra*, Thuc. IV. 2, 44 and III. 72-84. Assault on *Epipolæ*, Thuc. VII. 43, 44. Departure of Army from *Syracuse*, Thuc. VII. 75. Return from *Phylæ*, Xen. Hell. II. 4, 10-39. Seizure of *Cadmeia*—firstly by *Phœbidas*, Xen. Hell. V. 2, 25-32; secondly by *Phillidas*, Ibid. V. 4, 2-13. Death of *Theramenes*, Ibid. II. 3, 50-56. Last Hours of *Socrates*, Pl. *Phædo*, §§ 149-end (Bekker), 116-end (Jowett).

§ 554. Some CHARACTER SKETCHES of Thucydides and Xenophon will help towards the formation of style in this kind of composition. The student will read with advantage Thucydides' description of the "Character and Death" of Themistocles, I. 138; also the same author's sketches of "PERICLES and his Policy," II. 65, of ALCIBIADES, VI. 15. Reference may be also made to the characters of the five generals in Xen. Anab. II. 6.

A few useful expressions appropriate in delineation of character may be gleaned from Theophrastus, whose style is otherwise characterized by a somewhat excessive straining after brevity and conciseness.

THEORY OF ADVANCED GREEK COMPOSITION

ORATORICAL PROSE

§ 555. 1. With a view to translation in the style of the Attic Orators, the student's attention must be directed to the following characteristics of Oratorical Prose :

- (a) Use of the Period.
- (b) Avoidance of Hiatus.
- (c) Balance, Antithesis, and *παρομοίωσις*.
- (d) Oratorical Prose Rhythm by means of the CLAUSULÆ or "Numeri oratorii."
- (e) The Rhetorical Figures of Speech.

§ 556. 2. (a) The period is a sentence proportionately extended with the sense so distributed throughout its several members or *κῶλα* as to remain incomplete and suspended till the final pause. Hence its name *περίοδος*, "circuitus," "ambitus," "circumscriptio," "comprehensio." Commonly it has two parts: the first, as it were ASCENDING (protasis), where the meaning is in suspense; the second, DESCENDING (apodosis), in which the sense is completed, and the mind of the hearer or reader enjoys the satisfaction of rest on a fully enunciated thought. Demosthenes, however, does not in practice adhere to this somewhat inelastic conception of the period, peculiar rather to the Greek schools frequented by Cicero. Even when the sense seems complete, and the mind in possession of a fully developed thought, the Attic orators do not hesitate to append one or two more *κῶλα*, participial or relative clauses, by way of further explanation, to illustrate motive, manner, grounds of previous periodic statement.

There is a certain symmetry or parallelism of ideas and expression, and to some extent, of actual length between the two parts, each of which is made up of one, two, three, or even four *κῶλα* or members.

§ 557. According to Cicero the period should be formed "*ex binis aut quatuor membris*." Greater symmetry is secured by having the same number of *κῶλα* in ascent and descent, in protasis as in apodosis. An odd number of *κῶλα* in Demosthenic

THEORY OF ADVANCED GREEK COMPOSITION

periods is, however, quite common. The actual length of the *κῶλον*, if measured by words or lines, is a varying quantity. It is simply such expansion of the thought as will suffice to allow the speaker to pause for breath. It may be divided into shorter sections called *κόμματα*. The comma nowadays is the mark used to indicate smallest subdivision of a sentence.

§ 558. The materials out of which a period is formed are the various Syntactical formulæ, the ADVERB clauses especially (*εἰ*, *ὅταν*, *ὥσπερ*, etc.), and the RELATIVE clause.

Antithesis, as Cicero informs us, naturally assumes periodic form. It is one of those "*formæ orationis in quibus ea concinnitas est ut sequatur numerus necessario.*" The balance of the period becomes more perfect if it be further ornamented by *παρίσωσις*—i.e. like structure of *κῶλα*, and by *παρομοιώσις*, which chiefly consists in like-sounding endings in successive clauses (*ὁμοιοτέλευτα*), and may or may not include *ὁμοιοκάρκτα*—i.e. similarity of sound in opening words of two or more members.

§ 559. 3. Periodic diction prevails in Epideictic Discourse. Isocrates' speeches are wholly periodic. According to Cicero it should be used exclusively in Auxesis, and in perorations whether of Forensic or Deliberative speeches.

§ 560. 4. An unbroken succession of periodic sentences has a tendency to become monotonous, and without a break such monotony would be intolerable. The art of the great masters consisted in varying the pomp and solemnity of periodic utterances by frequently breaking off into short and incisive sentences, the *κῶλα* and *κόμματα* already described, but in disjointed array. Thus they avoided satiety, while their rounded periods fell pleasantly on the ears of an admiring audience.

In certain passages, if we are to trust Cicero, "Commatic" diction is more effective. "*Ubicunque acriter et instanter et pugnaciter dicendum, MEMBRATIM CÆSINQUE dicemus*" (Cic. Or.). And again, "Sin MEMBRATIM volumus dicere, insistimus atque, cum opus est, ab isto cursu INVIDIOSO facile nos et SÆPE diiungimus" (Or., § 222).

THEORY OF ADVANCED GREEK COMPOSITION

§ 561. 5. (b) Isocrates, the founder of European prose, so avoided *hiatus*, that this avoidance is a canon of criticism for detection of corruption in his text. Demosthenes often alters the natural order of words to avoid hiatus. It is allowed or altogether disregarded by Thucydides and Plato.

§ 562. 6. (c) BALANCE, ETC.—A certain balance between pro-tasis and apodosis (ascent and descent) necessarily arises in every rhetorical period. This balance is further enhanced by the parallelism that is to be obtained from uniform structure with or without uniform extension of *κῶλα* (*παρίσῳσις* and *ἰσόκωλον*), or from like-sounding endings (*παρομοίωσις*), or even from similarity of beginnings (*ὁμοιοκάταρκτον*). But insistence on all these is a feature rather of Asianism than of the Attic School.

The importance of *parallelism* in the period is constantly insisted on by Cicero, often in almost identical words. Thus in Or., § 38, he writes: “Ut verba verbis quasi dimensa et paria respondeant (*παρίσῳσις*) ut crebro conferantur pugnancia comparenturque contraria (*antithesis*) et ut pariter extrema terminentur eumdemque referant in cadendo sonum (*παρομοίωσις*); quæ in veritate causarum et rarius multo facimus et certo occultius” (cf. Ibid. 163).

§ 563. 7. (d) RHYTHM.—Cicero tells us “duæ sunt igitur res quæ permulceant aures, SONUS et NUMERUS” (Cic. Or., § 163). It is only the well-read student who can select the “verba bene sonantia,” but the rhythmical cadences will be best imitated by reading aloud and committing to memory one of the shorter speeches of Demosthenes.

Though the Ciceronian cadences have been carefully studied and tabulated, statistics are not yet forthcoming of the Greek clausulæ.* Norden’s conclusions are based on incomplete analysis. It may, however, be safely stated that the clausulæ (harmonious endings) of the classical epoch were more varied

* The above was written in 1907. Since then progress has been so rapid, that in a recent work the claim is made on behalf of a certain study of Pauline clausulæ, that it enables one to detect spurious passages in St. Paul’s Epistles. Only a fresh instance of alazonic Criticism and Subjectivism run mad.

THEORY OF ADVANCED GREEK COMPOSITION

than those adopted by the Asiatic school, which Cicero frequented in his youth. Some of the more frequently recurring clausulæ are given here as found in Demosthenes or Isocrates.

$\overline{\pi\acute{\alpha}\rho} | \overline{\epsilon\sigma\tau\iota} \overline{\tau\omicron\iota\varsigma} | \overline{\epsilon\upsilon} \overline{\phi\rho\omicron\nu\omicron\upsilon\sigma\iota}$	cretic-ditrochee.
$\overline{\tau\acute{\omega}\nu} \overline{\acute{\alpha}\mu\alpha\rho} | \overline{\tau\eta\mu\acute{\alpha}\tau\omega\nu}$	cretic cretic.
$\overline{\epsilon\mu\pi\epsilon\pi\omicron\iota} | \overline{\acute{\eta}\kappa\eta}$ $\overline{\pi\acute{\alpha}\sigma\iota} \overline{\kappa\alpha\iota} | \overline{\pi\acute{\alpha}\sigma\alpha\iota\varsigma}$ $\overline{\tau\omicron\iota\varsigma} \overline{\acute{\alpha}\delta\iota} | \overline{\kappa\omicron\upsilon\sigma\iota} \overline{\pi\omicron\iota} | \overline{\eta\tau\epsilon}$	} cretic trochee (or spondee).
$\overline{\acute{\alpha}} \overline{\pi\rho\omicron\sigma\acute{\eta}\kappa\epsilon\iota} | \overline{\pi\acute{\alpha}\nu\tau'} \overline{\acute{\alpha}\kappa\omicron\upsilon} | \overline{\omicron\upsilon\sigma\iota}$	cretic trochee.
$\overline{\tau\eta\varsigma} \overline{\pi\rho\acute{\omicron}\varsigma} \overline{\alpha\upsilon\tau\omicron\upsilon\varsigma} \overline{\delta\iota\alpha\phi\omicron\rho\acute{\alpha}\varsigma}$	

Zielinski postulates a *basis*, mainly cretic, followed by a trochaic *cadence* of (1) a trochee, (2) a cretic, (3) a ditrochee and so on.

Without regard to previous BASIS the following cadences are common :

$\overline{\tau\acute{\omega}\nu} \overline{\delta\iota\kappa\alpha\sigma\tau\acute{\omega}\nu}$	ditrochee.
$\overline{\upsilon\pi\epsilon\iota\lambda\acute{\eta}\phi\theta\alpha\iota}$	iamb trochee (or spondee).
$\overline{\kappa\alpha\tau\acute{\epsilon}\sigma\tau\eta\sigma\alpha\nu}$,, ,,
$\overline{\epsilon\tau\acute{\alpha}\chi\theta\eta\sigma\alpha\nu}$,, ,,

These are given here, not as a satisfactory résumé of a matter still awaiting research, but rather to stimulate the student's own observation.*

§ 564. 8. (e) The *Rhetorical figures* of speech are more necessary for original composition than for translation. They will be found treated of in any good Manual of Literature (cf. Verrest, "Manuel de Littérature," §§ 140-198).

§ 565. 9. THREE TYPES OF ORATORICAL PROSE.—Cicero distinguishes three kinds of oratorical style—the plain (*tenuis*, *subtilis*), the intermediate (*medius*, *temperatus*), and the grand (*amplus*, *copiosus*, *gravis*, *ornatus*).

* It was so when this chapter was written.

THEORY OF ADVANCED GREEK COMPOSITION

The first is that of the orator, who adopts the conversational style, not intending to let himself go, afraid to "s'élancer," as the French put it. This might be called the Professorial style, did not a stigma of insufferable dullness attach to that appellation. This stylist uses the language of everyday life, counts for effect on choice of words and careful sentence-building, and indulges in flashes of brilliant thought. He eschews the strictly Oratorical figures, avoids excessive periodic diction, and contents himself with metaphor and the allied tropes. He will especially rely on the judicious use of wit and humour, and if he indulges in pathos it will be with restraint. This style, as Cicero observes, seems easy, but it is hard to imitate. Lysias is the model of the "plain style."

The intermediate, of which Demetrius Phalereus is put forth as model, is characterized by a certain sweetness of diction. It makes full use of all the ornaments of speech, and differs from the third type only by its shrinking from the higher flights of Eloquence. It is, in Cicero's opinion, the style of the literary Philosopher.

The third type represents the grand, dignified, ornate, and persuasive speech of the born orator. It is the language of overpowering conviction and passionate appeal, of sonorous and persuasive periods and stirring vehemence. It takes an audience by storm and sways it at will; in a word, it is the speech of him who possesses the heavenly gift of persuasion.

The perfect orator is he who can use all these three species of style in season.

Is igitur erit eloquens qui potest PARVA SUMMISSE, MODICA TEMPERATE, MAGNA GRAVITER dicere (Or. 101; cf. also Or., § 100).

Vos exemplaria Græca
Nocturna versate manu, versate diurna.
Graiiis dedit ingenium Graiiis dedit ore rotundo
Musa loqui. (Ars Poet. 268 and 323.)

GREEK PHILOSOPHY

§ 566. IN the vast firmament of Greek Philosophic speculation, two stars shine forth with surpassing brilliancy, two central figures, towards which all previous Greek thought seems to gravitate, and to which all subsequent systems were tributary in varying degree. These two luminaries are the great disciple of Socrates, PLATO, and his pupil ARISTOTLE.

SOCRATES, whose name justly serves to mark an epoch from which to date all that went before or came after, had other disciples also, of lesser influence: the so-called minor or partial Socratics, Eucleides of Megara, founder of the *Megaric* or *Eristic* school; Antisthenes, whom the *Cynics* recognized for master; and Aristippus, with whom originated the *Cyrenaic* or *Hedonistic* school.

Early Greek speculation, commonly designated as *Pre-Socratic*, flowed mainly in three channels:

1. The *Ionian school* of Natural Philosophers. This was at first Hylozoistic under Thales, Anaximander, Anaximenes, and Diogenes of Apollonia. Akin to these are Heracleitus with his "flux" theory (*πάντα ῥεῖ*), and Empedocles, who, to the passivity of the elements, added the active forces of love and hate, and thus introduced the first shadowy outlines of Dualism in Nature. Later representatives of the Ionian school were the Monistic and Materialistic *Atomists* Leucippus and Democritus, and the *Homoioimeristic* Atomist Anaxagoras, who, however, postulated a first motion from *νοῦς*. Democritus' Atomism was subsequently adopted by Epicurus as basis of his Physics and Ethics. It was also sung by Lucretius, the great Roman poet of Materialism, whose philosophical tenets, though puerile beyond words, were recently patronized by the dilettante thinker—Lord Morley.

THEORY OF ADVANCED GREEK COMPOSITION

2. The *Pythagoreans*, for whom number constituted the primary principle of all things. To them is ascribed the doctrine of Metempsychosis (*παλιγγενεσία*).

3. The *Eleatics* with their *ἐν τὸ πᾶν*, the "All is one; the one is All," denied plurality of being and therefore all "becoming." Monistic Idealism, in its earliest form, can thus be traced back to the Eleatics; its theological exponent being Xenophanes of Colophon, and its metaphysical exponents Parmenides, Zeno (both of Elea), and Melissus of Samos (B.C. 440). The subtle metaphysical arguments on being and its opposite, propounded by these acute thinkers, still afford material wherewith to sharpen the wits of Logicians, and even of Metaphysicians. Their physical theory on phenomena, especially the origin of things from primary matter, is not quite consistent with their oneness of unchanging being.

Immediately prior to, or contemporary with Socrates, there flourished the solvent and sceptical schools of the great *Sophists* Protagoras of Abdera, Gorgias of Leontini, Hippias of Elis, and Prodicus of Ceos—all immortalized in Plato's writings.

Both Plato and Aristotle were likewise founders of schools: the Lyceum (*Peripatetics*) paying allegiance to Aristotle, and the *Academy* to Plato.

The first or Old *Academy*, successively under Speusippus, Xenocrates, and Heracleides of Pontus, adhered more or less to Platonic Ideals. The *Middle Academy*, comprising the second under Arcesilaus and the third under Carneades, while combating Stoic dogmatism, lapsed into dogmatic *Scepticism*. Under the *New Academy* the leader of the fourth, Philo of Larissa, reverted to Platonic teaching, devoting himself chiefly to Ethics; while Antiochus of Ascalon (fifth Academy) did not hesitate to borrow from Peripatetic and Stoic teaching and thus paved the way for the Neo-Platonists.

The succession of great masters in the Peripatetic School survived long after the disappearance of the Academy. Mention may here be made of the Peripatetic Andronicus of Rhodes who edited Aristotle's works in 70 B.C. Even as late as the sixth century A.D. Philoponus and Simplicius claimed to represent the

THEORY OF ADVANCED GREEK COMPOSITION

Peripatetic tradition. Aristotle in the thirteenth century was baptized by Thomas Aquinas and thus became the basis of Scholastic Philosophy.

After the downfall of Greece, under Macedonian rule, there were evolved two new philosophic systems—Stoicism and Epicureanism. And from 146 B.C. onwards, throughout the vast Roman world, these two opposing schools exercised on thinking mankind greater influence than their older rivals or their contemporary opponents, whether *sceptics* or *eclectics*.

Stoicism was peculiarly adapted to appeal to the practical Roman mind. Pantheistic in their Physics, empiricist in Epistemology, the Stoics in their Ethics held aloft a high standard of virtue, asserting that the purpose of existence was neither pleasure nor *θεωρία* (contemplation), but an active life in conformity with nature—i.e. in accordance with Divine Law manifested in Nature: *ὁμολογουμένως τῇ φύσει ζῆν*. The acknowledged founders of the Stoic school were Zeno of Cittium, Cleanthes, and Chrysippus: *εἰ μὴ Χρύσιππος ἦν ἡ σ τ ό α οὐκ ἦν* (the *Porch*).

Epicureanism may be briefly described as a combination of the *Hedonism* of Aristippus with the *materialistic theories* of the Atomists.

Scepticism was first systematized by Pyrrho of Elis (B.C. 330). Certainty being, in their view, unattainable, and everything being *ἀδιάφορον*, the wise man must preserve *ἀταραξία* by means of *ἐποχή* (withholding or suspending judgment) because of the inapprehensibility (*ἀκαταληψία*) of things. *Οὐδὲν μᾶλλον*.

A mitigated form of Scepticism was the creed of the Middle Academy. The *Later Sceptics* after Aenesidemus, who taught at Alexandria, further classified the grounds for doubt: *τρόποι τῆς σκέψεως*.

Of the school of Eclectics Cicero is perhaps the best type.

THE ALEXANDRINE SCHOOLS

The Diadochi and their descendants, in the Succession States of Alexander's Empire, bestowed considerable patronage on Letters, whether at Pergamos, Antioch, or Tarsus. But above

THEORY OF ADVANCED GREEK COMPOSITION

all Alexandria, from the time of Ptolemy Lagos, founder of the Museum, became a centre of literary activity, the resort of learned men from all parts of the world. Its output was extensive in prose and poetry, critical rather than creative, erudite and somewhat artificial rather than the spontaneous outpouring of genius. It was in Alexandria that the Septuagint carried out their great work of Old Testament translation, 280 B.C. It could boast of a colony of Jews, out of which arose a nucleus for Græco-Jewish culture. Of learned Alexandrine Jews we have a splendid representative in Philo Judæus, who was sent as envoy to Caligula, A.D. 40.

Pythagorean teaching, as Cicero informs us, was also revived in Alexandria by Nigidius Figulus in the first century B.C. *Platonism*, however, as early as the time of Augustus, seems to have drawn to itself the foremost Alexandrine thinkers. Great teachers like Didymus and Eudorus under Augustus, Theon of Smyrna under Trajan, Maximus of Tyre under the Antonines, the physician Galen, Celsus the calumniator of Christians, and Numenius of Apamea were all eclectic Platonists.

NEO-PLATONISM

PLOTINUS, IAMBlichUS, PROCLUS

Neo-Platonism represents the last effort of pagan Greek culture to produce an original system of philosophy, blending the highest religious conceptions of Greek and Oriental thought. The originator of this school is said to have been Ammonius Saccas (176-250 A.D.), a Christian apostate. Among his disciples, in addition to the two Origenes and Errenius, we meet with Longinus, author of *Περὶ ὑψους*, and greatest of them all *Plotinus* (205-270 A.D.). The latter, whose writings subsequently influenced St. Augustine and Pseudo-Dionysius, is the outstanding figure in Alexandrian Neo-Platonism. His works were edited after his death in six *enneads* by a disciple Porphyry (233-304 A.D.), better known, like Celsus (200 A.D.), as a virulent antagonist of Christianity. Plotinus' theory is based on emanation. From the One or Primal Good emanates *νοῦς*, and from this the Soul with its implanted ideas. These three principles

THEORY OF ADVANCED GREEK COMPOSITION

constitute the Neo-Platonist divinity. From the world-soul emanates plurality of souls. Then, in a lower order, the corporeal world issues also by emanation, with its substratum matter which is evil, indeterminate, non-being ($\tauὸ μὴ ὄν$), necessary ($ἀνάγκη$), opposed to $λόγος$ (rational energy) as darkness is to light. His theory of knowledge is in part Platonic. Moral goodness rests on *the delivery of the soul*, by asceticism, from the corruption of the body.

Iamblichus, a pupil of Porphyry, founded the Syrian school of Neo-Platonism. This philosopher modifies and expands the tenets of Plotinus so as to bring popular Polytheism, with its demons and heroes, under the ægis of science; a mere device to buttress the waning popular cult. The Syrian school, deriving doubtless its enmity to Christianity from Porphyry, endeavoured to offset the Christian Scriptures by *sacred books of its own*. To this effort we owe the production of such works as the "Chaldaic Oracles," "The Orphic Poems," and "Works of Hermes."

After the triumph of Christianity under Constantine, the *Athenian school of Neo-Platonism* turned to the study and exposition of the writings of Plato and Aristotle under Plutarch, son of Nestorius (obit A.D. 433), and his pupil Syrianus. Hierocles of Alexandria expounded Pythagoreanism; but the most renowned of later Neo-Platonists is *Proclus*, who put forward a system based on emanational henads, triads, and hebdomads.*

As almost all the above-mentioned schools had each its own terminology, and Greek was the common vehicle for all, it naturally happens that very often the same terms bear different connotations in the different systems. Beginners wisely start with the study of the two great masters—Plato and Aristotle—and familiarize themselves with their terminology before proceeding to master the other systems.

* The foregoing sketch is but the barest possible outline. The reader is referred to the *History of Philosophy*, whether by *Stöckl* or *Zeller* or *Ueberweg-Baumgartner*, or *Burnet* or *Gomperz*.

THEORY OF ADVANCED GREEK COMPOSITION

The style of Plato—*divus Plato*—who was a poet before he turned to Philosophy, is characterized by extraordinary grace, elegance, and even brilliancy that recalls the eloquence on which the Sophists set such store, and which reached its highest flights in the Attic Orators and in the rhesis of the Drama. Aristotle, on the contrary, is noted for the plainness of his methodic style, aiming only at clearness, precision, and terseness. It is more akin to that of his predecessors, whether Ionian or Eleatic or Pythagorean.

Appended are some terms to which a more or less uniform and definite meaning attaches, even if belonging to different schools. Isolated these words are valueless; contrasted and compared, and perhaps expounded by a competent teacher, they will be useful.

Τὸ ὄν, being; τὰ ὄντα, things. Ὁ κόσμος αἰσθητός, the world of sense; ὁ κόσμος νοητός, the world of thought. Τὸ ὁρατὸν καὶ ἀόρατον, seen and unseen; τὸ αἰσθητόν, τὸ νοητόν, object of sense, object of thought or cognition. Τὸ ἓν καὶ πολλά, the one and many; τὸ πᾶν, the All; τὸ ὅλον, τὰ ὅλα, all things. Beauty, goodness, truth = τὸ καλόν, τὸ ἀγαθόν, τὸ ἀληθές, or the Beautiful, etc. Τὸ πρῶτον, τὸ ἔσχατον, the first, the last. Ἡ ἀρχή, τὸ μέσον, ἡ τελευτή = beginning, middle, and end. Ἀρχή, *principle*; αἷτιον, *cause*; στοιχεῖον, *element*. Ἐναντίος, opposite; ταυτό, the same; διάφορος and ἕτερος, different; ὅμοιος, like. Ταυτότης, identity; ἐναντιότης, contrariety and (ἀντίφασις Ar.) contradiction. Ἑτερότης in Ar. generic as opposed to *specific* (διαφορά) difference. Privation = στέρησις, change = ἀλλοίωσις, ἐτεροίωσις, μεταβολή.

Αἰσθησις, sense-perception; νόησις, intellectual perception; γνῶσις, true knowledge; ἐπιστήμη, knowledge, or scientific knowledge, or science. Δόξα, opinion. Νοῦς, mind, spirit; ψυχή, soul; διάνοια, the reasoning faculty, also λόγος; μνήμη, memory; ἀνάμνησις, recollection. Εὐδαιμονία, happiness; ἔξις, habit; ἀρετή, virtue; κακία, vice; δίκαιος, just; ἀδίκος, unjust. Φύσις, nature, frequently contrasted with νόμος, law or convention.

The following negative concepts are useful: τὸ ἄπειρον, the

THEORY OF ADVANCED GREEK COMPOSITION

infinite, opposed to πεπερασμένον, finite; ἀόριστος, indeterminate, indefinite as opposed to ὀριστός: ἄφθαρτος, incorruptible or indestructible = ἀνώλεθρος, ἀθάνατος, immortal; αἰώνιος, eternal = ἁἰδιος.

The following terms, though originating in particular schools, later on came into general use:

The Eleatics did away with *generation* and *decay* (γένεσιν καὶ φθορὰν ἀνείλον); the Pythagoreans explained it and the ἔν καὶ πολλά by means of στιγμή, a point (σημεῖον), γραμμή, a line; ἐπίπεδον, plane (ἐπιπολή, surface); στέρεον, a solid; σῶμα, a body; ἀριθμός, number—μονάς, δυάς, τριάς, etc. The Ionians explained γένεσις and φθορά by means of σύγκρισις, combination, and διάκρισις, separation; which they distinguished from κρᾶσις, mixture, and σύγχυσις, fusion, the two latter processes being regarded as akin to our chemical combination. The Ionians also had recourse to rarefaction, μάνωσις or ἀραίωσις, and condensation, πύκνωσις. Συνθετόν = composite (sometimes organic); ἀσύνθετον, incomposite; ἀδιαίρετον, indivisible; ἀναλλοίωτον = ἀμετάβλητον, immutable. Permanence = στάσις and τὸ βέβαιον.

Many Aristotelian terms are now part of everyday speech—e.g. substance, οὐσία, accident, συμβεβηκός, essence (quiddity), τὸ τί ἦν εἶναι, “matter and form,” ὕλη and μορφή. Embedded in language are also such of his terms as potentiality and actuality, δύναμις and ἐνέργεια: also quantity, τὸ ποσόν, and quality, τὸ ποιόν, and even κίνησις, motion in its threefold aspect. From his distinction between ἀπλῶς, “absolutely,” and κατὰ τι, “relatively,” we get our concept—“The Absolute.”

If space allowed there might here follow, with advantage to beginners, a *comparative* and tabular exposition of Post-Socratic terminology on *Constituents* of Being, *Categories* of Being (i.e. ultimate predicabilia), as also on *theory* of knowledge, *physics*, and *ethics*, as employed by Plato, Aristotle, the Stoics, and Epicureans.

THEORY OF ADVANCED GREEK COMPOSITION

ARGUMENTATIVE PROSE

§ 567. This embraces everything in the nature of the Development of a Thesis, exclusive of writings that are strictly philosophical or couched in the form of a dialogue.

The species of literature known as the Essay is of modern origin, and as such was unknown in Greece. Isocrates, had he lived in our time, would no doubt have been an essayist or pamphleteer. Much of his writing would nowadays be deemed more up to date if written in the Essay form.

At any rate discursive (reflective) or speculative passages are not wanting in Thucydides; Xenophon and Lucian will also furnish models.

The style of speculative prose hardly offers characteristics to differentiate it from the ordinary style of narrative, though its terminology is necessarily more abstract, and its divisions analytical or distributive.

THE DIALOGUE

§ 568. A suitable vehicle of speculative discussion is the Dialogue. It is the form of exposition adopted by Plato; it was also employed by Xenophon and Lucian. Certain formalities of Dialogue, mostly drawn from Plato, are appended.

§ 569. 1. QUESTION FORMULÆ.—(a) The ordinary particles are to be found under “Interrogative Particles.” Besides these Plato makes free use of the following:

Ἄλλο τι ἤ; *Nonne, surely?* E.g. Ἄλλο τι ἢ ὁμολογοῦμεν;

Οὐκοῦν; = *nempe, scilicet*: Οὐκοῦν γεγηθὼς ἀπέρχεται;

If not interrogative, οὐκοῦν = *ergo, atqui*.

Οὐκουν; = *nonne igitur, nonne jam, nonne vero*.

(b) When the interrogative particle of a question is repeated in answer, it usually changes to the indirect form—e.g.:

About what time? “What o’clock did you say?” Before noon. Πηνίκα μάλιστα; Ὅπηνίκα; Πρὸ μεσημβρίας.

2. ANSWERS.—“Yes” and “No” are rendered in a variety of ways. To those already given we may add:

(a) The causative γάρ and restrictive γε serve to convey “yes” or “no” simply by implication.

THEORY OF ADVANCED GREEK COMPOSITION

Ἄρ' ἔμαθες; Οὐ γὰρ ἤκουσα. No, for I did not hear.

(b) Παντάπασί γε = precisely so.

(c) Thanks! = ἐπήνεσα or ἐπαινῶ. Best thanks = κάλλιστ' ἐπαινῶ.

(d) In replies ποῖος (exclamational) often implies contempt: Ποῖους ἰχθῦς, fish indeed, away with it! Ποῖον τὸν βίον ὃν οὐ βεβίωκας, away with the nonsense about the life you never lived! N.B. This idiom is not peculiar to Plato.

(e) Oaths with μά or ναὶ μά are negative, with νή affirmative. These corroborative adjuncts are common in dialogue.

Νή τὸν κύνα is a humorous oath. The oath of luck is νή τὸν Ἑρμῆν = yes, just it, how lucky! The woman's oath is νή τὸ θεῶ, and a man's oath is νή τὸν Δία. The most common oath is Νή τὸν Δία, μὰ τὸν Δία.

§ 570. 3. (a) The style of address given to the interlocutor such as "sir," "good sir," "good friend," etc., admits of even playful variety in Greek.

ᾠ τᾶν = good friend! ᾠ γαθέ = gentle friend!

A coaxing address, though it may impart friendly remonstrance, ὦ θαυμάσιε, may serve to convey friendly admonition or may be simply a term of endearment. We also find ὦ δαιμόνιε used to soften reproof, or even ironically. ᾠ θαυμάσιε implies admiration for the person addressed; it is sometimes merely a *blanda compellatio*, but it is also used to soften admonition. ᾠ σχέτλιε = *O miselle*, a familiar way of imputing boldness of conduct to the person addressed.

(b) The nominative is freely used for vocative, especially with οὗτος—e.g. Οὗτος σὺ τί ἔχων κυπτάζεις;

Οὗτος τί δρᾷς; What are you doing there?

Ὁ παῖς for παῖ, boy!

§ 571. To introduce direct quotation, in reporting the words of others, the Latin parenthetical INQUIT = ἔφη is very often represented by the archaic form: ἦν δ' ἐγώ, said I; ἦ δ' ὅς, said he; ἦ δ' ὃς ὁ Πῶλος, said Polus. The two forms ἦν and ἔφην contribute towards variety.

INDEX TO ENGLISH WORDS AND EXPRESSIONS

Abbreviations [a(djective), n(oun), etc.] refer to *English*, not to *Greek* usage.
Numbers refer to pages throughout.

	PAGES		PAGES
ABANDONMENT	156	accrue	69
abatement	267	accuracy	240
abide by	309	accurate: minutely — ..	111
ability: men with — ..	39	to be —	123
mental —	90	accurately	121, 220
to best of one's — ..	158, 241	accusation: (how rendered) ..	32
with — to	51	to bring —s	131
abolish	102	accuse:	135
about: one's wits — one ..	267, 309	to — of	33
— 600 men	230, 268	to be —ed	132, 146
— the time of	236, 238	ace of: within an — ..	120, 268, 293
to be — to	20	ache: head —, tooth — ..	268
to deliberate —	230, 232	achievement:	89
above: — the earth	229	his —s	34, 278
— threats	88	the State's —s	47, 54
abroad	135	acme	95
absence: in our —	194	acquaintance	309
— of risk	69	acquiesce in	143, 149, 156
absolute: — ruin	268	acquiescence	31, 79
— silence	268	acquiescing	204
absorbed in	238	acquire	103
absurd	63	acquisition: — of knowledge ..	130
abundance: in —	149	— of possessions	113
in greater —	93	—s by conquest	172
— of things to say	185	across the hills: to go — ..	229
access to: — the Demos ..	264	action: course of —	38
— the sea	144	energetic —	178
accession to throne	49	political —	264
accidentally	118	add something: to —	268
accomplish	34	addition: in —	268
accomplished: — fact	18	—s (n.)	202
to be —	142	additional: — clause	185
accomplishment: in process of — ..	18	— evidence	325
— of his desires	264	— mercenaries	107
see to its —	25	adequacy	149
useless —	246	adequate	22
voluntary —	256	adhere to	276
accordance with: in —	43, 51, 145, 229, 264	administration, διοικεῖν	256
according to	41, 50, 51, 195	διοίκησις	146
account (n.)	270, 295	πρᾶξις	150
account: detailed —	34, 264	admiration	30, 66
on — of	59, 223	admire	147
render an — of	55	admit: — of	157, 268
τὰ λεγόμενα	268	— to	146
		admonition	211

THEORY OF ADVANCED GREEK COMPOSITION

	PAGES		PAGES
<i>ad nauseam</i>	286	after: — deliberation ..	181
adopt:	158	— dinner ..	48, 182
— this mode ..	118	— making ..	181
χρῶ (imperat.) ..	146	— M.'s death ..	192
adopted: to get —, ἐκποιῶ ..	103	two days — ..	47
adoption (technical terms) ..	130	again	119
adoption of a measure ..	314	against: (of persons, places) ..	219
adumbrate	316	— his will ..	98
advance (n.) (military): ..	62, 64	— Philip ..	233
— in prosperity ..	36	age: old — ..	78
(v.) — carelessly ..	128	agents	253
— further than ..	91	aggrandisement: achieve and	
— in prosperity ..	157	maintain — ..	286
advancement	54	attain to such — ..	46, 269
advantage (n.): all their present		inopportune — ..	92
—	140	owe his — to ..	299
— accrues from ..	69	Philip's — ..	58
available —s ..	188	their — ..	45
considerable —s ..	100	aggression	125
existing —s ..	251	aggressive acts ..	125
fruits of —s ..	105	aggressively ..	158
gain — ..	143, 185, 257	aggressor ..	253
have the — of ..	92, 141	agree: — with ..	268
make most of —s ..	145	agreeing: — that ..	136
matters of — ..	99	— to ..	68
mutual — ..	40	agreement: according to — ..	41, 260
seek his own — ..	250	an — ..	38, 66, 68
—s, τὰ συμφέροντα ..	251	by — ..	119
teaching has its —s ..	198	in — ..	79
to lay out —s ..	279	aims	34, 91, 167
to take — of ..	142	alarms (n.) ..	268
without any — ..	91	alien (n.) ..	83
adversity	149	alienate ..	268
advice: ask for — ..	144	alike	150, 268
by — ..	187	all: and — ..	270
offer the best — ..	264	alleged refusal ..	61
reject — ..	268	alliance ..	37, 66, 101, 241
renounce — ..	211	allies	28
take — ..	146, 260	allow: let us be —ed ..	269
advocacy	163	of —ing ..	329
advocate: he is —ing ..	156	— that ..	68
an earnest —, προθυμοῦμαι		— to ..	33, 205
συνηγορεῖν ..	155, 268	allowance: make — for ..	269
affairs: foreign — ..	145	ally: to be an — ..	155
— of our allies ..	258	almost:	120
— of our neighbours ..	258	(inf. absol.) ..	123
state of — ..	247, 294	— taken ..	269
affected: to be —, πάσχω ..	268	— wholly ..	269
afford:	138	alone	87
— assistance ..	208	along	233
— guarantees ..	302	aloof	192, 286
—ing ..	301	alternative (n.) ..	79, 269
afraid: to be — ..	146	although, καίπερ ..	192
after: (acc. absol.) ..	196	μὲν . . . δέ ..	58, 59, 342
(gen. absol.) ..	193	am: I — to ..	304
(perfect) ..	180	ambassador: to be a fellow — ..	156
(time, rank, pursuit) ..	219	amazing daring ..	113
— death ..	45	ambition: display of — ..	190

INDEX TO ENGLISH WORDS AND EXPRESSIONS

	PAGES		PAGES
ambition: rivalry of —	.. 151	artillery	76
τὸ φιλότιμον	240	as:	32, 53, 351
ambitious: to be —	.. 155	(since)	189, 192
amelioration	20, 26	— though	196
amenable	105	to make — if	191
amiability	240	(while)	191
amicable	112	as . . . as:	52, 53
amid	63	— brave —	136
among us	233	— far —	66, 119, 123, 201
amount (n.)	20, 250	— fast —	233, 237
analytical	263	— soon —	142, 150
anchor: to be at (lie at) —	.. 154	as . . . so	47
ancient (a.)	90	ascendant: in the —	52
ancients (n.)	117	ascend	314
anger (n.)	32	ascertain	122
angrily	121	ascertain	34, 150, 326
angry: — mood	152	ashamed of	29, 31, 146, 154, 173
grow —, θερμαίνομαι	315	ask	190, 191
δὲ ὀργῆς ἔχειν	147	asleep: to fall —	154
ὀργίζομαι	154	aspirants	134
χαλεπαίνω	155	aspirations	20, 33, 34, 80, 91, 134, 265
animus	34	aspire to	54, 145, 146
annihilate	130	assailant	101
announce	191, 207	assert	123
annoyed: to be —	29, 30, 31, 154	assertion	33, 40, 269
another	269, 273	assist	69, 158
anticipate	105	assistance	80, 187
anticipations	197	associate (n.):	184
antiquated: to get —	154	(v.) — with	154
anxiety: to display —	25	assume	177, 327
anxious	107	assumptions	100
any: — justice	101	assuredly: most — not	355
on —	49	astonishment	275
— other	58	at: — a distance of	274
— stragglers	55	— a loss	142, 154
apart:	269	— a point where	40, 41, 285
— from	218	— a rush	118
appeal (v.)	88	— anchor (see “anchor”)	
appearance: in —	343	— dawn	236
appellation	168	— each of	49
apply themselves	311	— enmity	147
appoint (in final clause)	62	— every	49
appointment	206	— first	118
appreciation	269	— first sight	123
apprehensions: grave —	40	— heart	91, 263
approach (n.)	122, 175	— his bidding	51, 77
appropriate (a.)	109, 211	— his pleasure	41
approval	32	— intervals	121
apropos of	231, 232	— its highest	95
aptitude	79, 215	— its narrowest point	94
argue	327	— leisure	154
argument	302	— length: to speak —	119
arise from	28	— midnight	95
arms: under —	146	marvel —	147
array: counter —	159	— one's post	288
arrest (n.)	28	— peace	146
arrival	28, 49	— random	286
arrive	304	— sea	189

THEORY OF ADVANCED GREEK COMPOSITION

	PAGES		PAGES
at: — sight	119	balance accounts	270
— the beginning	49, 118	ballot (n.)	186
— the mercy of	131	banishment	177
— the (place)	40	banker: to be a —	156
— the risk of	288	banking	256
— the river	232	bankrupt	170
— the sight of	32	bann: to —	128
— the steepest	95	barbarism	80
— the time	134, 277	barbarity	80
— the word of	118	barrenness	240
— their worst	94	base (<i>turpis</i>)	120, 249
— war	59	baseness	103
— your best	94	bath: to have a —	260
— your pleasure	51	be: — off with you	172, 270
— your tribunal	233	to — a	154, 155
attach importance	26	bear: — in mind	270
attack (n.)	38, 64, 260	— to hear	31
(v.)	127, 131, 190	beat about bush	315
attain to	269	beaten: to be —	63, 132, 174
attempt: (n.)	51	beauty	240
make the —	269	because:	59, 347
(v.)	135	— of	61
attend: to —	136	become: — a suppliant	140
attention: fasten — on	138	city became populous	136
give —	265	— of, <i>γίγνεσθαι</i>	133, 270, 300
pay —	34	befall me	206
transfer —	138	before: (place, time, etc.)	219
attitude	80	— death	227
attitudinize	80	<i>πρίν</i>	49, 183
attitudinizing	269	— the accomplishment of	270
attract	299	to speak —	235
attractions	88	begin: — by	171
attractive	120	to — with	120, 123
audit (n.)	100	beginning of	124
auricular	104, 137	behalf of: on —	223, 229
author (several examples)	253	behave	52
(cause of)	104, 140, 206, 269	behaviour: (how rendered)	19
(writers)	269	— towards	43, 260
authorities	253, 258	behests	33, 34
authorization	247	behoves: it —	134
automobile	75	beings	100
available	42, 188	belief: in the —	192
avoid	62	belittle	130
aware	34, 175, 177	belittled: to be —	35
away: run —	124	below (<i>i.e.</i> less than)	89, 91
sail —	171	beneath: — the Acropolis	236
		— the earth	236
		— their wishes	92
BACK: fall —	269	benefactor	143
go — on	269	beside: — oneself	133, 268
— out of	269, 309	— them	233
backwater: to —	209	besides: <i>πρός, ἐπί</i> (dat.)	220
bad: make — worse	269	<i>ἄλλος</i>	121, 392
— treatment	307	— being	283
— weather	145	— this	234
badly: — off	149	best: at your —	94
turn out —	307	for the —	120
bag and baggage	270	— interests	263

INDEX TO ENGLISH WORDS AND EXPRESSIONS

	PAGES		PAGES
best: — possible ..	51, 95, 188	bring: (procure) ..	54
the — of it ..	31, 137, 270	— ruin ..	27
to be the — ..	155	— untold wealth ..	157
to the — of ..	40, 51, 119	— with ..	197
to the very — of ..	119	broad outline ..	93
bestow ..	210	broadly speaking ..	120
betray ..	31	buffoon ..	88
better: know — ..	307	bumping (of ships) ..	53
— off ..	91	bungle ..	270
beyond: ..	88-93	burgess ..	378
— description ..	270	bush: beat about — ..	315
— deserts ..	270	business: in dispatch of — ..	258
— due bounds ..	270	it is my — ..	86, 271
— endurance ..	66	to attend to — ..	265
— hope ..	234	to be clear of this — ..	270
— one's	237	to deal with — ..	203
— the ordinary ..	151	to make it one's own — ..	130
to go — ..	229	busy: to be — ..	155
to prize — ..	227	busybody ..	260
bidding: at his — ..	51	but ..	420
bide one's time ..	313	but for ..	237
bill ..	271	by: (agency) ..	219, 236
bitterest imaginable ..	95	(beside) ..	231, 232
bivouac: to — ..	97	— force ..	144, 220
blame (n.) ..	35, 39, 264, 270	— forcing us ..	194
(v.) ..	32, 33, 147	— granting ..	187
blandest ..	96	— holding ..	55
blessed with ..	309	— land ..	229
blessings ..	54, 63	— means of ..	220
blockade (n.) ..	104, 133	(near) ..	233
blows: come to — ..	146	— the river ..	232
blush (v.) ..	155	— themselves ..	231
boastful utterance ..	262	bygones ..	196
boastfulness ..	240, 241		
boat: in the same — ..	153, 309	CALAMITIES: ..	76
bolt from the blue ..	89	all our — ..	103
boot: to — ..	270	calculation: contrary to — ..	120
boots: it — ..	270	on — ..	122, 186
borrow ..	270	call in question ..	215, 265
both together ..	400	campaign (n.): join in — ..	64
bother (n.) ..	147, 186, 241	second — ..	128
bound to succeed ..	304	share in — ..	49
bow its head (submit) ..	313	unsuccessful — ..	181
brand (v.) ..	270	can (v.), could ..	142
brave ..	136	cannot possibly ..	27
bravery ..	102, 136, 295	canvass (woo) ..	190
breach (of treaty) ..	40	capital (n.) ..	251, 248
break-up (n.) ..	270	capture (n.) ..	177, 311
breed (v.) ..	128	care: to take — ..	26, 27
brevity ..	85	career (n.): political — ..	251
bribery ..	88, 278	to enter on a — ..	309
brief (a.) ..	22	triumphant — ..	263
brief: to be — ..	201	careful: be — ..	26
briefest possible ..	119	— training ..	112
briefly ..	22, 118, 119	carelessness ..	299
brilliancy ..	45	carry a proposal ..	271
brilliant spectacle ..	113	case: as is the — ..	153, 271, 342
bring: (final clause after) ..	62		

THEORY OF ADVANCED GREEK COMPOSITION

	PAGES		PAGES
case: each —	246	cheaper	93
in the — of	231	cheaply	119
— of neglect	281	cheapness	240
particular —	263	chicanery	257
cash: to convert into — ..	271	childhood	78
cast (v.)	271	choose	62
catch in a trap	313	chronicle (n.)	120
cause (n.): (how rendered) ..	19	chronicler	39
initial —	112	circumstances: according to — ..	246
— of our calamity	103	force of —	276
one or two —s	244	— of the war	238
(v.) — bother	147	— prevented	296
— mischief	140	straightened —	152
— pain	147	to use —	43
— the danger	27	under the —	117, 251
— the break up of	67	victim to (of) —	309, 313
— to lose their way	139	— which	271
cautious	108	— will permit	119
cavalry	245	citizen: disfranchised —	249
censure (n.):	110	enfranchised —	249
by way of —	187	to be a —	155
censuring: in —	117	civic spirit	134
centre on	227	civilization	80, 134
certainty	240	civilizing influence	298
chafe	154	claim (v.)	122, 291
challenge (v.)	66	claimants	45
champion (n.)	95	class of men	20
(v.)	134	clause: additional —	185
chance (n.): give a —	59	saving —	259
only —	271	the — “ . . . ”	260
our present —	246	clear: make —	140
owe to —	61	clerk: ex- —	170
trust in —	69	to be a —	155
change of government	49	to be an ex- —	000
changing mind	287	clients	253
character: (how rendered) ..	19	cloak (v.)	309
his —	90	close: at its —	197
men of such —	100, 152	— quarters	146, 262
— of a man	295	to — with	200
— of a people	101	closeness of contest	240
— of a thing	22	clothes and all	270
— of the State	47	clubs, τὸ ἐταιρικόν	245
— of their Kingdom	158	clutches (n.)	131
one's —	20	coincide	157, 197
our —	112	coincidence	296
true to your —	177	combination: in —	157, 272
unblemished —	117	combine (v.): — against us	271
characteristic (n., a.)	85, 263	— grace with tact	272
charge: bring a —	40	— knavery with daring	157
capital —	271	— to make war on	271
confront with the — of	265	come: — forward	135
defence against —s	34	— off well	144
gravest —s	138	— to grief	307
no — to make	260	— true	272
render account of —s	55	comer: first —	167, 217
charm (abs. n.)	240, 241	comfort (n.)	55, 240
chasm (metaph.)	314	coming: — day	170
cheap	120	his idea in —	63

INDEX TO ENGLISH WORDS AND EXPRESSIONS

	PAGES		PAGES
coming: the — of reinforce-		condition: to be in best —	95
ments	18	condole: to — with ..	65
commanding: forts —	310	conduct (n.): (how rendered) ..	19
commands	33	disgraceful — ..	95
commodities: serviceable —	39	— of this kind ..	296
common: — folk ..	34	His —, my —, etc. 42, 46,	
— herd	342	66, 241, 263, 272	
— property	262	such —, τὰ τοιαῦτα ..	248
commonwealth	83	confidant, συνειδώς ..	253
compact (n.)	79	confidence	197, 260
companions: all his —	168	confident	154
his —	258	confidently, θαρρῶν 121, 123, 155	
wanted — of ..	260	θαρσοῦντες	197
company: to be — with 154, 348		confine myself to	148
compare to (v.)	272	conference	112
compel: to —, ἀναγκάζω ..	137	confession	260
to be —ed, ἀναγκάζω ..	140	conform	158
—ed, βιάω	204	conformity	229
competent to	20, 203	confront	86
competition	66	confusion: introduce — ..	272
compilations	120	throw into — ..	140, 202
complacency	256	congeniality	272
compliance	63	conscious of	175
complicate	80, 157	consensus of opinion	79
complications	80	consequence: in — of ..	116, 227
complimentary	96	the — to	68
composition (poetical) ..	263	considerateness	76
composure	112	consideration: above money —s 88	
compulsorily, πρὸς βίαν ..	120	in view of these —s, πρὸς	
conceal	37	ταῦτα	99
concede	205	on —	182
concentrate (v. intrans.) ..	147	take into —	183
concern: my —s	82	the following —s	296
out of — for, κήδομαι ..	31	considering: (causal clause) ..	59
object of, περὶ with gen. ..	230	— the enemy's numbers ..	133
so far as I am —ed ..	123	— their antiquity, ὥς ..	201
to display —, φροντίζειν ..	25	consistency of policy	258
concerning: (many examples) ..	221	consonance	79
events —, τὰ περὶ ..	230	consonant with	100
concessions: make — ..	27, 91	conspiracy	299
conciliation	260	conspirators: fellow — ..	169
conclude (finish)	132	constantly	121, 122
conclusion of war	142	consternation	83
conclusions	246	consulting: on —	145
condemnation	18	contemplate	204
condition: climatic —s ..	258	contemporaries: his — ..	238, 258
his —, τὸ πῶς ἔχει ..	305	my —	117
in good —	149	of all our —	169
in the same — as ..	153	contempt	211
in your —	50	contending	136
minimum —	96	content: be —	31, 173, 272
— of the war, τὰ περὶ ..	34, 238	contentious: to be — ..	155
— of their kingdoms ..	43	contest: περὶ (gen. for object	
on — of	55, 208	of —)	230
on tolerable —s, ἐπὶ μετ-	232	to —	128
ρίους	246	continue	121, 171
seeing my —	20	continuity	241
		continuation	289

THEORY OF ADVANCED GREEK COMPOSITION

	PAGES		PAGES
continuous	33	critical: at — times	98
contract (n.)	39, 40, 79, 84	— moments	263
contradiction	256	cruelty	241
contradictory: self — ..	157	cultivate a taste	310
contrary: prove to be — ..	243	cultivation of land	260
— to custom	234	culture	89
contrast (n.)	246, 272	cupidity	296
contribute	53, 54, 92	curious to know	272
convenient	108	current account	268
conveniently	119	curse (v.)	128
conventional	343	custom: according to —, <i>κατὰ</i>	
convicted of lying	31	τὸ εἰωθός	250
conviction: in the — that ..	150	established —, τὸ καθεσ-	
co-operation: hearty — ..	265, 311	τηκός	250
(in action)	80	local —, τὸ ἐπιχώριον ..	241
in — with	272	national —, τὸ πατριον ..	241
(in word)	80	customs, τὰ νόμιμα:	248
copy (v.)	135	— and practices	34
corner: tight —	92	customary	170, 253
correspond: — to, — with ..	43	cut: a short —	249
	44, 47, 158, 272		
corresponding to	345	DABBING in	33
corruption (bribery)	302	daggers: look —	273
cost: at any —	310	daily	77, 90
at the — of	133	danger: freedom from — ..	69
— price	272	daring: amazing —	113
to one's —	121, 279	appalling —	242
counsel (n.)	63, 241	deeds of —	252
count (v.)	128, 132, 133	marvel of your —	29
counter-array	179	with the — of	243
counting: not —	130	darkness	242
counterbalance (v.):	158	date (v.)	273
—d by	46	dawn	97
countless	355	dead, οἱ ἐκεῖ, οἱ κεκμηκότες: ..	258, 273
country: home —	106	— of night	250
courage: to commend — ..	241	when I am —	304
to have the — to	67, 158, 272	deaf to	150
to take —, <i>θαρρεῖν</i>	154	deal with	144, 203, 310
course: in the — of	259	dealer: to be a retail — ..	155
— of action	19, 38	dealings	52
— of events	272	death: after —	45
— of time	124	put to —	129
court (n.): supreme —, etc. ..	41, 42	deceit (n.), <i>ἐξαπατάω</i>	175, 264
courtiers	258	to unmask —	297
cowardice	241	deceived: to be —	159
crash of thrones	313	deceiver	168
create: — a panic	105	deception	177
— a sensation	306	decision: another — was reached,	
— consternation	83, 139	<i>μετεγνώσθη</i>	273
you have —d in	151	before the —	314
creation	251	come to a —	196, 253
creditable: it is —	107	in your —	288
crisis:	35	<i>τὰ δόξαντα</i>	252
at such a —	81	deed: impious —	260
bring a — on	81	deeds: (how rendered)	33
reach a —	297	— of daring	252
critical: a — contest	272	in —	37

INDEX TO ENGLISH WORDS AND EXPRESSIONS

	PAGES		PAGES
deeds: precautions against —	35	desirous: — of ..	20, 101, 107
—)(words ..	343	desist ..	172
deem: ..	109	desistance ..	297
—ed to be ..	89	despatch (n.) ..	34, 258
deeming ..	89	despite ..	59
deep: so many —	273	despondency ..	152, 241
defeat: in danger of —	204	despondent ..	149
owing to —s ..	28	despot: to be a —	156
— was due to ..	19	destination ..	20
defective ..	150	destroy ..	130
defence (n.), ἀπολογία: (legal)		destruction ..	296
a — against ..	34	detail (n.): (how rendered)	19
give a day for the —	207	arranging —s ..	20
line of — ..	259	go into —s ..	283
present the —	51-9	in — ..	280
the — ..	296	individual —s ..	150
defend (of speech) ..	127	relating —s ..	21
ἀμύνεσθαι ..	158	detailed: — account ..	34
defendant ..	168, 169, 271, 388, 389	— information ..	111
defensive alliance ..	210	detected, καταφανής ..	103, 159
deficiency ..	241	detection: afraid of —	242
definition ..	20	without — ..	68
defy ..	88	deter ..	135
degree: by —s ..	119	deteriorate, χείρων ..	159
in a greater —	46	deteriorating, χείρων ..	90, 137
the same —	45	deterioration, χείρων ..	20, 90
— of superiority ..	45	determine: — your verdict,	
to this — ..	44	etc. ..	43, 159
deliberation ..	54, 259	detriment ..	229
delicacy ..	100	devastation ..	204
delight: my — ..	24	devices: — for escaping death	67
shouts of — ..	112	devise: — plans, —	
deluge with rain ..	286	means ..	25, 64
democracy ..	249	devolve: duties —	35
demolition ..	31	devote: — oneself	130, 146, 150
demoralization ..	81	— time to ..	155
deny, ἕξαρκος γενέσθαι ..	104, 215	devotion to philosophy ..	250
departure ..	35, 49, 175	dice: play at —	156
depend on ..	43, 52, 77, 101, 151, 159, 201, 273	dictate (n.) ..	33-35, 160
deploy ..	128	dictum ..	258, 273
deposition, μαρτυρία ..	98	difference: make all the —	183
deprecate ..	286	makes the — ..	299
deprivation ..	173, 198	different: — duties ..	252
deprive of fruits of ..	105	— man ..	393
depths: — of disaster ..	23	totally — ..	24
— of misery ..	130	difficult: — to ascertain ..	150
descent (n.) ..	273	too — for ..	89
description: according to the —	50	difficulties: in — ..	149
defied — ..	88	difficulty: — of landing ..	241
deserve ..	105, 273	where is the — ..	288
design (n.): —s against ..	273	dignities ..	35
original — ..	51	digress ..	117
with the — of ..	64	digression: make a short —	127, 273
desire (n.): (how rendered)	33	point of — ..	197
accomplishment of his —s	264	dim mental pursuits ..	83
passionate —s ..	125	diminish ..	64, 273
their —s, ὡς ἐπιθυμοῦσιν	35	dinner ..	48, 49
		direction: in the — of ..	231

THEORY OF ADVANCED GREEK COMPOSITION

	PAGES		PAGES
directly	118	distance: at a — of	274
disadvantage: to be at a — ..	154	safe —	274
disaffected	159	the —	297
disappointed	159	distinguish	150
disaster: awful —	242	distress: in —	36, 155
depths of —	23	distrust (n.): mutual — of ..	175
εἰ τι πάθου	307	(v.) ἀπιστεῖν	215
involve in —	76	divided forces	147
news of the —	83	divinity	241
the Ætolian	296	division	116, 287
disavowal	214	dizzy: to be —	155
discomfiture	273	do: — good	142, 143, 174
discount (v.)	130	— harm	64
discourse: object of —	230	— justice	142
discover	188, 326	— right	142, 143, 174
discretion	207	— so	32, 116
discrimination	210	— well	116, 135, 143
discuss	190	— with myself	144, 145
discussion	81	— wrong	142, 174
disengaged: to be	107, 141	doings	37, 274
disfranchised	170	domination	256
disgrace (n.): incur —	246, 274	doom (v.)	183
life with —	113	down: — -channel	124
τὸ αἰσχρόν	241	— to time of	222
disgraceful: deem —	95, 146	downfall	45, 175
— conduct	95	downright	108, 117
not merely —	146	doze	154
dishonest	113	dramatically	111
dismiss	188	draw: — inference	144
disparage	151	— the sword	312
disparagement	187	dread (v.)	28
dispatch: procure the — of ..	25	drill (n.)	52
display (n.): — of strength ..	310	drilled: well —	255
(v.) — a readiness to	310	drink (n.)	67, 88, 297
— bravery	102	drinking parties	112
— fortitude	77	drive out	274
— heroism	81, 137	drunk: to be —	154
— prudence	102	drunken sport	112
— valour	103	due to	19, 183
— zeal	103, 310	during	47, 48, 192, 222
dispose of	305	duties: — devolving on	35
disposed: favourably —	148, 152	— of a, τὰ τοῦ	258
— to be	68, 274	— of the day	252
well —	152	duty: (how rendered)	33, 86
disposition: (how rendered) ..	33	do your —	35
depend on the —	151	— of (a genitive)	90, 27
manifest the same —s	150	perform his —, Διαπράτ-	
men of such —s	100, 152	τεσθαι ἃ δεῖ	35
proper —s	109	dying: when I am —	304
reveal their —s	21		
such —s	51		
what are their —s	149		
—s you foster	52		
dispute (v.)	102		
disregard ἀμελεῖν	26, 265		
ἐν ὀλιγωρίᾳ, οὐδενὶ μέρει, etc. 130			
ὀλιγωρεῖν, ὀλιγώρως ἔχειν 26, 296			
dissension	119		
		EACH	398
		eager, ὀρμᾶσθαι: — for ' the	
		war	107, 341
		σπουδάζειν	155
		— to be	204, 264
		eagerly	119
		eagerness	186
		early	274

INDEX TO ENGLISH WORDS AND EXPRESSION

	PAGES		PAGES
earnest: — advocate ..	268	engage in	115, 274
in —	107, 118	engrossed in	146
earnestly	124	enhanced	93
ease (n.): ill at — ..	260	enjoyment	213
love —	242	enmity: draw down their — ..	101
easiest possible	96	owing to their — ..	242
east	259	this existing — ..	26
eastward	235	to be at — ..	147
economy	251	enormously: — greater ..	24, 91, 355
education: beyond influence of — ..	89	enough: to be — ..	151
— is too deficient	297	enquiry	100, 278, 326
outcome of —	265	enslave: to — us	190
efface the memory of	140	to be —	154
effect of	28, 305	ensure	62
effective blockade	104	enter: in — ing	63
effort: strenuous —s	44	— my head	274, 275
the second —	260, 297	— on	147
ceeded	260, 297	— the lists	140
their —s to capture	89	enterprise	147, 275
either: in — condition	137	entertain suspicion	205
elation	261, 297	entreat	127
element: — of chance, τὸ τῆς ..	258	envy, φθονεῖν	32
τύχης	242	equal: — in numbers	275
the wicked —	202	— rights	154
eliminations	393	— share	154
else: ought —	177	— to the occasion	27, 206
embark on	140, 147	error	35
embarrass: to —, εἰς ἀπορίαν ..	141	escape (n.): — by land	209
καταστῆσαι	21	plan of —	64
to be —ed, πράγματα ἔχειν ..	32	(v.) — death	67
embarrassment: financial — ..	113, 160	— notice	63
your —	310	— punishment	104
embrace (v.), ἀποδέχομαι ..	56, 303	— you	212
embryo: in —, τὸ φνόμενον ..	87	especially as	421
emergency	93	espouse a cause	310
eminently	306	essence, τὸ τί ἦν εἶναι ..	259, 305, 450
emotion: imagine his — ..	40	estate: man's —	154
emphatic assertions	32	to manage his —	85
empire over	281	esteem (n.): hold in —	88
en masse	138	(v.) — highly	130, 147
enable, ἐξουσίαν παρέχειν ..	133	estimate (n.): fall short of the — ..	183
encircling movement	112	(v.) over —	162
encouragement: shouts of — ..	131	under —	162
end: (death)	102, 248, 131	evade	63, 67, 208
from — to —	274	even (equal)	275
make an — of	274	even if	58
no — of	147	event: as the — proved	51
to — in	246	congratulate on the —s	275
to the same —	274	course of —s	272
ends (n.)	35, 128	past —s	252
endeavour (v.)	90	every:	375
endurance	154, 173	— city, πᾶσα πόλις	87
endure, καρτερεῖν	95	everybody	354, 355
enemies	178	everyday matters (a.)	275
energetic action	241	evidence (n.): give — in favour ..	261
energy, τὸ δραστήριον:	62	of	261
useless expenditure of — ..	299	give — of valour	136
		it was — against him	299

THEORY OF ADVANCED GREEK COMPOSITION

	PAGES		PAGES
evidence: on the — of facts ..	252	exploit (n.) ..	252, 264
there is — that ..	264	exposed: so — ..	185
evident: self- — ..	289	exposition ..	250
to make — ..	127	exposure ..	187
evidently ..	164, 171	express (v.) ..	275
evil: — renown ..	113	expression: to give — ..	47, 264
—s ..	246	exquisite ..	170
evoke ..	66	extempore ..	110, 119
exactions ..	297	extent: (how rendered) ..	19
ex-clerk: ὁ γεγραμμενκῶς ..	170, 403	— of ..	21
exaggerate ..	120	to this — ..	44
examination: exempt from — ..	100	extol ..	135
failure in the — ..	261	extraordinary: — prosperity ..	23
— under torture ..	28	there is nothing — in ..	275
exceedingly ..	139, 355	extravagance ..	90
excellently ..	120	extremity: dire —ies: ..	242, 275
excelling ..	212	— of the limbs ..	87
except ..	222	eye: keep an — on ..	310
exception: make no ..	275	with an — to ..	181, 310
excess ..	44	with —s open ..	310
excessive: — love of ..	265		
— praise ..	237	FACE: have the — to ..	275
— punning ..	263	with what —, πῶς βλέπων ..	275
— zeal ..	106	fact: a — which ..	139
excite envy ..	142	accomplished — ..	18
exclude ..	129	acquaint with all the —s ..	168
exclusion: system of — ..	301	annoyed at the — ..	29
execution: (death) ..	118	evidence of —s ..	252
— of a measure ..	314	—s in my life ..	35
— of orders ..	212	in — ..	275
— of a task ..	81	in view of these —s ..	99
exercise: military — ..	263	the — of ..	256
exert oneself ..	25, 26, 155	the — that ..	295, 366, 369
exertions ..	25	factor: a powerful — ..	317
exhaust (v.) ..	275	—s (items) ..	296
exhibit (= display) (v.) ..	137	fail ..	58
exhibition ..	76	failure: (how rendered) ..	33
exhortation ..	187, 256	blame for his — ..	189
exhorting ..	26	in case of — ..	180, 307
exit ..	122	meet with — ..	261
expect: ..	91, 207	my present — ..	261
to be —ed ..	105	— of memory ..	176, 189
expectation: by the — of ..	35	— to ..	30, 33, 61, 212
—s ..	35	to be a — ..	275
passing — ..	87	τὸ μὴ τυχεῖν, τὸ σφαλῆναι ..	256
expediency ..	99, 250	faithful ..	154, 276
expedients ..	81	fail: — and break ..	276
expedition ..	60	— back ..	269
expel ..	181	false: — measures ..	99
expenditure ..	62	prove — ..	177
expense: at his — ..	316	falsehood ..	95
regardless of — ..	251	fame ..	36, 64, 67, 282
expensively ..	120	familiar with ..	149
experience (n.): a man of — ..	67	fan the flame of ..	310, 313
my — ..	81, 297	fancy! ..	200
(v.) ..	160, 175	far: as — as ..	237
expert ..	249	so — from . . . that ..	203
expiration of ..	261	fare (v.) ..	276

INDEX TO ENGLISH WORDS AND EXPRESSIONS

	PAGES		PAGES
farmer: to be a —	.. .. 154	flood of language ..	.. .. 310
fashion: much in —	.. .. 101	flourish in our state ..	.. .. 151
fast as he could ..	.. .. 142	folk ..	.. .. 167, 249
fatal: it is — ..	.. .. 276	follow: — in footsteps of ..	.. 145
— passion for ..	.. .. 137	it does not — that ..	.. 370
fate:	249, 261, 302	followers of ..	.. .. 258
— in store for ..	.. .. 35	following spring ..	.. .. 170
fatuity .. ..	.. .. 279	folly	243, 297
favour (n.): founded on your	.. .. 36	foolish .. ..	.. .. 85
—s .. ..	.. .. 306	foot: on — .. ..	.. .. 126
reaction in his — ..	.. .. 92	footing: on same — ..	.. .. 210
recipient of —s ..	.. .. 297	footsteps: follow in — ..	.. 145
(v.) fortune —ed ..	.. .. 138	for: (aptitude, cause, occasion) ..	.. 222
favourable .. ..	.. .. 152	— a heavy ransom ..	.. 276
favourably disposed ..	.. .. 157	— a Lacedemonian ..	201, 276
favouritism .. ..	.. .. 35, 89, 131, 139, 178, 297	— all that .. ..	.. 276
fear (n.)	28, 136	— an expedition ..	.. 276
(v.) .. ..	.. .. 91	but — .. ..	.. 276
feast (n.) .. ..	.. .. 312	had it not been — ..	.. 276
feather: show white — ..	.. .. 263	— him to decide ..	.. 276
feature: characteristic — ..	.. .. 306	— himself .. ..	.. 228
feeling 33, 36, 47, 153, 256, 297, 306	.. .. 276	— life .. ..	.. 230
feigning .. ..	.. .. 156	— ploughing .. ..	.. 214
fellow: — ambassador ..	.. .. 169	— the best .. ..	.. 120
— conspirator ..	.. .. 169	— the future .. ..	.. 229
— worker .. ..	.. .. 256	— the sake of	64, 188
fellowship .. ..	.. .. 281	— their sustenance ..	.. 64
felt: to make — ..	.. .. 356	to die — .. ..	.. 227
ferry ticket .. ..	.. .. 144	— two days .. ..	.. 233
fidelity .. ..	.. .. 276	forays .. ..	.. .. 207
field of battle .. ..	.. .. 297	forbid .. ..	.. .. 215
fierceness .. ..	.. .. 131	force: by — .. ..	.. 119
fight (v.) .. ..	.. .. 133	have the same — ..	.. 242
file: single — .. ..	.. .. 21	— of circumstances ..	.. 276
financial embarrassment ..	.. .. 92	forcibly .. ..	.. .. 120
find: — oneself ..	.. .. 131	forcing: by — us ..	.. 194
— out .. ..	.. .. 177	foreign: — affairs ..	.. 145
— to be .. ..	.. .. 160	— to .. ..	.. 276
finding: — it .. ..	.. .. 59	foreigners .. ..	.. .. 81
— that .. ..	.. .. 84, 120, 142	forelock: take time by the — ..	.. 313
finish .. ..	.. .. 313	foremost .. ..	.. .. 310
firebrand (metaph.) ..	.. .. 118	foresee .. ..	.. .. 21
first: at — .. ..	.. .. 40	forestall .. ..	.. .. 160
— breach of treaty ..	.. .. 167, 217, 272	forethought .. ..	.. 18, 127, 241
— comer .. ..	.. .. 172	forgive and forget ..	.. .. 276
get there — .. ..	.. .. 277	formation: in close —, 'Αθρόοι	101
— glance .. ..	.. .. 138	former .. ..	.. 106, 117
— in the field ..	.. .. 312	formidable .. ..	.. .. 95
strike — blow ..	.. .. 156	formulate .. ..	.. .. 271
to be — .. ..	.. .. 170	fortitude .. ..	.. .. 77
fixed value .. ..	.. .. 310	fortunate .. ..	.. 122, 154
flame of sedition: fan —	.. .. 168	fortune: — favoured ..	.. 297
flatterer .. ..	.. .. 121	good — .. ..	.. 21
flattering (a.) .. ..	.. .. 120, 263	our —s .. ..	.. 297
flattery .. ..	.. .. 297	foster .. ..	.. .. 213
fleet .. ..	.. .. 18, 132, 176	found to be .. ..	.. 177
flight .. ..	.. .. 122	foundation: on good —s	.. .. 316
flogging		(metaph.)	

THEORY OF ADVANCED GREEK COMPOSITION

	PAGES		PAGES
foundation: —s, τὰ κάτωθεν, θεμέλια 258		glory: path of — 314	
without — (metaph.) .. 250		gluttony 88	
forward 121		go: — ill, — well 150	
frankness 242		— to law 147	
fraught with 271		— to war 140	
free: scot — 289		gold (money) 302	
freedom: — from danger, risks .. 69, 243		good: — -bye to 277	
— of speech 288		— condition 149	
frequently 122		do — 142, 143, 174	
freshness of their prime 250		— fortune 21	
from: — childhood 227		— luck 281	
— gifts — 233		— people 249	
— memory 119		— repute 113, 154, 262	
— the start 128		— sense 257	
friendly: — reception 108		sufficiently — 151	
— relations 27		— taste 251	
— terms 108		— will 104	
— to 276		goodness 18, 164	
friendship 101		gout: to have — 155	
fritter away 276		government 69, 78, 79	
front: in — of 219, 227		grabbers 253	
fruits 105		grateful 107, 143	
funds 87		grave apprehensions 40	
funeral: public — 145		great importance 24	
furnish: — help to 139		greater than 307	
— necessities 152		greatest valour 211	
further 91		greatness 24	
furthest 87		greed 241	
future (n.) 108, 250		grief: — and mourning 37	
		— come to — 307	
GAIN (n.): attractions of — .. 88		— λυπεῖσθαι 32	
count as — 36		grievance 129	
to their — (advantage) .. 197		grieved: to be — 30	
unjust — 168		grieves: it — me 30	
(v.) — nothing by it 91		ground: down to the — .. 310	
garland 81		— high — 248	
gates closed against them .. 297		— hold — 229	
general: (a.) 229, 277, 345		— on the — of 40, 118	
(n.) in — 94		— vantage — 252	
to be —, στρατηγεῖν 155		grow old 154	
generally speaking 139, 394		growth 36, 265	
genius 81		guard: — against 25, 26, 28	
gentleman 102, 287		— off his — 283	
genuineness 241		— on one's — 25, 129	
get: — antiquated — 154		guilt 18	
— most 96		guilty 253	
— up (prepare) 251		gymnasia 303	
— taught 406			
give: — expression 47		HABIT of life 277	
— hearing 32		hair's breadth 268	
— offence 62		halt (v.) 209	
— rise to 66		hand (n.): left —, right — .. 249	
giver 92		— on — 93	
gladly 98		— our —s were strengthened .. 311	
glance (n.) 54, 277		— put one's — to 311	
globe (world) 249		handle (v.) 207	
		hanker after 161	
		happen: — to me 153, 277	

INDEX TO ENGLISH WORDS AND EXPRESSIONS

	PAGES		PAGES
happen: — to be	171	honest	113
happiness	202	honesty	242
hard: — to find	277	honour (n.): — bestowed on ..	298
— to persuade	150	death with —	113
hardly	118	highest —s	247, 312
harm (n.): do —	64, 186	national —	143
harsher rule	89	(v.) <i>διὰ τρυφῆς ἔχειν</i> ..	147
harshness	212	honourable	107, 108, 277
haste: in —	118, 119	hope (n.)	63, 274
hastily	119	hopeless	89
hate (v.)	147	hopelessly insane	263
hatred	22, 63	hostage	66
haunted by	311	hostile to	148
have: to — a way of	135	hostilities	261
to — to be made, etc. ..	133	hot-headed	170
to — to come	135	hottest: the water is — ..	95
head (n.): — gardener ..	258	hour: the — of need	277
lost his —	103	how	116
talk over my —	311	human	277
— wind	98	humble (v.)	140
headache	268	humble-minded	277
headlong flight	132	humiliation	46
headquarters	182	humour (v.)	120
hear	31, 176	hunt (v.)	156
hearing: to give a —	32	hunters after	168
hearsay	41, 284	hunting (sport)	165
heart: — and soul	311	hurry (n.)	204
at —	91, 263		
by —	277	IDEA	63, 141, 196, 298
— is set on	311	at the very — of	29, 30, 278
no — in	311	The idea !	200
— of country	313	ideal (utopian):	82
take to —	311	below one's —	91
hearty, heartiest	265, 311	with such —s	144
heels: take to one's — ..	145	identical	158, 161
height	96	identify	161
help (v.)	155, 158, 277	identity	82
helpful	78, 108, 110	idleness	214
heroism	66, 81	idler	261
hesitate	139	ignominious	131
hope: in the — of	64	ignorant of	150, 154
hiding-place	22	ill: to be —	154, 403
high: — ground	248	to fall —	403
— seas	98, 248	ill-treat	142
— spirited	170	ill-treatment	40
— time for	291	illegal	99, 300
hinder	215	illness	192
hindrance	261	illustrate	161
hinge on (v.)	160	imagination	83
hire: work for —	154	imaginable	82
hirelings	254, 261	imagine	138
his (article used for) ..	109	imbue	140
historical	82	imitating	135
history	82, 298	imitation	20
hold: — ground	229	immediate	106
— in esteem	88, 130	immense	24, 355
home country	106	immensely more	355
homeward	106, 231	impartial	278

THEORY OF ADVANCED GREEK COMPOSITION

	PAGES		PAGES
impartiality	82	in: — your state	50
impeachment	135	ins and outs	258
impeded	62	inactive	21, 141, 154
impending	27, 169	inactivity	211, 261
imperceptibly	46	inadequacy	209
impervious	88	inadequate	269
impious: to be — ..	154	inasmuch as	59, 134, 351
importance: matter of — ..	99, 130, 261, 278	incapable of	66
to attach — ..	26	incensed: to be — ..	130
impossible	82, 133, 301	incentive	54
impossibilities	301	incident	32, 264
impossibility	82, 256	inconsiderable	278
impostor	31	inconsistency	82
impressed: to be — ..	141, 306	inconsistent	278
impression: good — ..	306	inconveniences	263
profound — ..	306	increased (a.)	93
under the — ..	141, 192	increase of	130
improbable	112	increasing	90
improve	36, 90, 120, 162	incredible	278
improvement	90, 140	incur	145, 154
improving: go on — ..	278	indecisive	278
impudence	86	independence	113
impulse	36, 119, 123	independent party	83
impunity	121, 122	indictment	244, 302
imputation	132, 241	indifference	26, 33, 101, 151, 278
in: — accordance with ..	51, 145	indifferent	18
— adversity	180	indignant	30, 104, 129
— all his invasions ..	48	individual	185
— an emergency	55	indolent	278
— case of	55	induce	27
— consequence of ..	116	inducement	21
engrossed — ..	146	indulge in	161
— fear	62	indulgence in	263
— general	94	industry	83
— haste	119	ineradicable	151
— Homer	233	inexpedient	99
— keeping with	47, 86	infer	132, 327
— life	45, 180	inferences: draw — ..	38, 144
— point of	235	inferior	92, 174, 278
— regard to	235	infinity, τὸ ἄπειρον ..	241
— saying	63	influence (n.): all such —s ..	36
— step	288	his —	298
— straits	144, 149	men of —	168, 249, 264
— success	180	— of education	89
— the case of	231, 232	possessing great — ..	278
— the direction of ..	231	influential	107, 278
— the light of	104	information	18, 38, 61, 177, 278
— the lifetime of ..	231	infuriate	136
— the presence of ..	231	inhabitants	258
— the reign of	231	initial cause	112
— the wrong	174	initiative	98
— their power	27	injunction	250
— these times	321	injure	142
— view of	99	injury	84
— violation of	233	injustice	241, 264
— your judgement ..	233	inkling	21
— your power	146	innate power	210
		inner	106

INDEX TO ENGLISH WORDS AND EXPRESSIONS

	PAGES		PAGES
innocence	298	issue (n.) (how rendered)	19, 21, 43, 159, 247, 264
innocent: the —	169, 254	items	49
innovations	278	JEALOUS of	161
inopportune	92	jealousy	32, 121, 139, 256
inquiry	64, 279	jeopardize	161
insane	163	jobbery	162
insinuations	281	joke (n.)	88
insist	98, 279	joy	32, 312
insolence	298	judge of (v.)	135
inspiration	81	juncture	279
inspire fear	131, 139	just at	193
instance: for —	67	justice: based on —	99
instead of	195, 226, 279	contest the — of	18
instigation	83, 279	δικαιοσύνη	298
institutions	95, 135, 149	do —	142
instruction	39, 187, 252	τὸ δίκαιον	241, 242
instrumentality	228	justification (plea)	83
insulting	121	justify	105, 161
— name	270	KEEN about	27
to be —	145	keep (v.):	96
integrity	298	— an eye on	310
intend	141	— quiet	286
intended (a.)	18	to — talking	142
intensity	24, 44	to — on	272
intention: (how rendered)	33	to — on our legs	178
— in	298	to — to	279
— of	64, 261	keeping: in — with	43, 47, 86, 279
—s	35, 37, 119	ken: come within his —	265
intercourse	196	kind: — of hearing	259
interest, διαφέροντα:	82	(sort)	20, 128
in the — of	111	of this —	296
—s	40, 247, 248, 263, 309	kindness	36
τόκος	82	king: to be —	155
interfere	129	know:	324, 326
internal troubles	313	— how to	203
interpretation	186, 279	— no master	19
interval	122	knowledge: acquisition of —	130, 324
after an —	121	have the —	203
at —s	121	— is power	54
intervening time	238	— of	298
intervention	238, 242	self —	204
interview (n.)	274	LABOUR under	145
intolerable	104, 129	lack of	77
intrigue (n.)	36, 126	lands (n.)	249
introduce a measure	279	lapse, διαλιπών	122, 279
invasion	33, 137	large amount	355
inverse proportion	46	last rites	288
investments	279	lastly	98
invisible	82, 132	late	279
invitation	279	laughing-stock	279
involve	76, 141	laughter	113
inward	78, 279	lavish (a.)	102
irksomeness	178	law: go to —	147
irremediable	76	the —s	258
irreproachableness	241		
irresponsibility	287		
isolate	161, 279		
isolation	153, 242		

THEORY OF ADVANCED GREEK COMPOSITION

	PAGES		PAGES
lay: — hands on	277	look (v.): — bright	280
— out (v.)	279	— like	280
laymen	249	— on	288
leader	254	— out for	146
leadership	144, 280, 351	lose: — a driver	153
leading position	102	— head	103
least possible	96	— heart	103
leave: — no stone unturned	67	— sight of	29
— out of	279	— temper	184
lecture (n.)	129, 136	— their way	139
left hand	249	— time, — no time	148, 280
legend	112	loss: to be at a —	142, 154
legislation	37	to your —	122
legs: keep on our —	178	losses	43, 252
leisure: to be at —	155	lost man	281
leisurely	119, 120	lot	261
length: speak at —	147	loth: to be —	107, 154, 280
lengths: to go such — of	67, 244	loud in praise of	136
leniency	212	love (n.)	88
lethargy	252	luck: good —	281
letter, ἐπιστολή	298	lust (n.)	88
lever for action	314	luxury	257
liable	217	lying, ψεύδεται	66, 111, 145
liability	298		
lie (n.):	22, 261, 264	MACHINATIONS	316
(v.) — in wait for	280	mad: to be —	154
— under a charge	138	maddens me	30
— under an obligation	311	madness	61
life: in —	45	magnanimity	281
live a — of	172	magnificence	241
mode of —	21, 35	magnify	141
— or death	280	magnitude	21
—'s principles	128	mainstay	10
private —, public —	103, 117, 343	maintenance	66, 302
τὸ ζῆν	257	majority: the — of	242, 249, 345
lifetime	231	make: — as if	281
light: in the — of	104, 280	— away with	133
make — of	280	— clear	140
men of — and leading	313	— felt	281
like	116, 226	— it one's business	130
line: — of action	67	— little of	130
— of defence (legal)	259	— much of	130, 147
— of policy	19, 21	— peace	34
linked with	43	— the best of	31
lips: with our — only	280	— them (compel)	19
listen	127	— up your mind	19
lists: enter the —	140	making	63, 304
literature	54	man: (see "men")	254
litigants	254	—'s estate	154
live a life of	172	— in the street	147
liver: evil —	217	to —	64
logical	141	management of	185
long: — est	96	manager	85
— standing	110, 117	manifest (v.)	61, 150
— story	280	manner: all — of	354
take too —	280	— of life	20
longing for	211, 303, 341	openhanded —	246
		mar	102

INDEX TO ENGLISH WORDS AND EXPRESSIONS

	PAGES		PAGES
march (n.)	298	mind (v.): — you don't, etc.	27, 355
married	304	minded to	178
marshal (v.)	128	minimize	141
marvel	29, 37, 147	minimum	96
marvellously	24	minutely accurate	111
master (n.): — of situation	140, 254	minutiæ	281
your own —	133	mischief	94, 104, 140
mastery	96	misdeeds	111
match for	101	misfortune	36, 242, 257, 307
materials: necessary —	39	misgoverned	170
matter (n.): a — of	100, 130	mishap	78
—s	31, 36, 39, 51, 83, 102, 242, 247, 252, 259, 281	misrepresentation	310
mean (a.): — and petty	108	mission	299
(n.) a — between	183	mistake (n.) (how rendered)	22, 26, 33, 37, 64
(v.) he —s to	162	mistaken (a.): — resolve	282
this word —s	281	to be —	159
what this —s to us	18	mode of life	21, 35
means (n.): (how rendered)	19	modellers	254
all possible —	265	moderation	77, 243, 303
beyond one's —	90, 93	moderns	117, 258
by every —	36	moment: critical —s	63
devise —, βουλεύεσθαι	25	matters of —	282
— of obtaining	21	momentary	301
meaning (n.)	162, 261, 281	money	299
measure (n.): 21, 26, 36, 99, 247, 281, 286, 289, 299		monstrosity	78
the — of	44, 45	monstrous	30, 59, 67, 95
meddlesome: to be —	18	month's mind	34
memory: — of deeds	140	mood: angry —	152
speak from —	119	moored: to be —	154
within —	41	morale	92, 352
men of, οἱ	249, 254, 258	more: — necessary than	92
mend	162	— or less	101, 243
mention (n.)	136, 203	— powerful	89
(v.)	127	— than necessary	91
mercy: appeal to — of	245	mortgage (v.)	282
at the — of	131	mother's: on the — side	258
throw on — of	312	motion (proposition)	205
merely asking	93	motive (how rendered) 19, 77, 21, 22, 40, 60, 63, 303	
meteoric genius	313	motto	162
methinks	328	mountain tracts	249
method: (how rendered)	19	mourning and grief	37
proper —	144	mouth: river's —	282
the — of	21, 281	move: be —ed	306
mid-air	98	— out	128
middle: — course	258, 281	movement	133, 299
the — of	86, 281	much	101, 282
might (n.)	119, 241, 242, 299	murder (n.)	297, 307
mighty (a.)	24	(v.)	130
milder	246	music: to the — of	236
military training	139	musical training	303
mind (n.): be of the same —	147	mutual	40, 175, 282
be of this —	152	NAME: insulting —	270
make up —	19, 260	narrative	33, 37
month's —	34	narrowest	94
speak my —	36	national: — custom	145
state of —	152, 153, 262		

THEORY OF ADVANCED GREEK COMPOSITION

	PAGES		PAGES
national: — honour	143	number: superior —s	101
— ways	283	the enemy's —s	22
native (n.)	117, 121, 167	their —s	273
natural	110, 141, 282, 343	nurse wrath	314
naturally	119		
nature: (how rendered)	19, 449	OBDURATE: to be —	154
by —	155, 261	obedience 36, 144, 202, 229, 263, 279	
— of	22, 158, 182, 259	object (n.) (aim)	22, 37, 63, 259, 265, 283
their —	301	(v.)	283
Nature's gift	301	obligation	311
naval supremacy	268	obligatory	108
navy	245	obscurity	241
necessaries	37, 77, 93, 96	observe	177, 324, 326
necessary	39, 108, 265	observance	70
necessity	18, 59, 63, 302	observation	37, 137, 272
need (n.): as — prompts	302	obstacle	103
feel the — of	265	obstinately	126
hour of —	277	occasion (n.) an — offers itself	98
no — to	282	equal to the —	27, 206
(v.) we — to add	259	for that —	201
needs: daily —, τὰ καθ' ἡμέραν	259	on — of	37, 232
— must	302	on such an —	283
neglect: case of —	281	when — offers	283
neglectful	116	occasional	33
negotiations	138	occasionally	122
neighbouring	170	occupation, ἀσχολία	129
neighbours	258	διατρίβειν	40
nerve: strain every —	312	occur	141, 283, 311
neutral	100, 400	occurrence	250
neutrality	66, 204	odds: — on our side	311
news 19, 22, 83, 282, 299, 300, 306		off: badly —	149
next: — to	237	— hand	119
— year	170	how are you — ?	116, 149
nice to all	150	well —	149
night: dead of —	250	offences	31, 37, 301
nightfall	250	offend	24
no: — !	425	offensive: — alliance	210
— sooner than	191, 282	take the —	125
nobility	241	offer (n.):	299
nobody	282, 391	(v.) opportunity —ed	139
nominally	118	— to	105
nonsense	85, 122, 282	office: magisterial —	248
northward	235	public —	84, 93
not: impossible — to	429	often	124
most assuredly —	355	old: — age	78
notables	249	— fashioned	283
nothing but	132, 392	— feelings of	297
notice (v.)	177, 352	to grow —	154
notoriety	103	oligarchical	283
notwithstanding 58, 59, 185, 194, 282, 342, 343		oligarchy	249
novelists	120	omen	283
novelty	241	on:	230
nowhere	375, 282	— account of	59, 223
null and void	129	— any embassy	49, 56
number: (how rendered)	19	— becoming	94
equal in —	275	— condition of	232
one of their —	101, 243	— consideration	182

INDEX TO ENGLISH WORDS AND EXPRESSIONS

	PAGES		PAGES
on: — each other	232	ordinary	167, 170
— first hearing	92	organize	311
— foot	126	origin	182
— hand	93	(how rendered)	19, 22
— meeting	181	original	106
— my accession	49	other: the —	343
— occasion of	232	— reasons	347
— our side	311	—s (i.e., foreigners)	395
— rations	95	some others	344
— record	96	out: go — of	227
speak —	230	quite — of it	150
— terms	232	put — of the way (murder)	130
— the fire	236	outbreak	18
— the one hand	118	outburst	184, 198
— the plea	118	outcome	265
— the score of	29, 232	outdo	141
— the voyage	257	outer	106
— the watch	264	outlay	69
— trial	145	outline: broad —	93
once, twice, etc., a year	267	outnumber	46, 162
one: — of two	283	outrageous	23, 30
— or other	283	outside: the — wall	258
— or other of two	398	outstep	100
the — . . . the other	343	outstrip	45, 94
onlookers	306	outweigh	46
only	87, 275	over: — and above	154
open to them to	311	— great, <i>ἀγαν</i>	106
openly	118, 119	talk — my head	311
opinion: a division of —	283	— weighted	132
be of this —	287	overestimate	162
form an —	247	overfinished	151
in my —	123, 262, 264	overlook, <i>περιορᾶν</i>	156, 172
maintain an —	247	overlooked, <i>ἀσύνοπτα</i>	35
my — is	252, 261	overlooking	79
public —	178	overwhelming	113
opponent	283	owe, <i>διὰ</i>	61, 162, 223, 228
opportune	91, 283	<i>παρά</i>	296, 299, 301
opportunist	119, 121	owing to (propter)	61, 178, 220, 235, 236, 250
opportunity: a good —	32, 124, 139		
at the earliest —, <i>τὴν</i>	118	PAIN (n.): cause —	147
<i>πρώτην ὁδόν</i>	118	— inflicted by	37
get an — of	283	<i>τὸ λυπηρόν</i>	241
lie in wait for —, <i>καιρός</i>	280, 293, 315	pained: be —	30, 22
watch for —, <i>καιροφυλακτέω</i>	293	pains: take —	26
opposite, <i>πρό, κατά, καταντικρύ</i>	224	panic: — caused	299
opposition: disinterested — to	285	created —	129
plan of —	21	owing to —	250
<i>τὸ αντίπαλον</i>	241	— seized	302
oracle	22	paralyze	89
oratory	299	pardon, <i>συγγνώμην ἔχειν</i>	31, 32, 141
orderliness	241	pardonable	78, 110, 142
orderly life	137	parley (v.)	147
orders (n.): (how rendered) 37, 252, 265	212	parliament	70
execution of —	212	partially	119
ordinances	63	participation in	171
		particular cases	39, 263
		partisans	254, 284

THEORY OF ADVANCED GREEK COMPOSITION

	PAGES		PAGES
partly by	344	piece of work	250
party: drinking —ies ..	112	piety	63, 154, 242
(political)	254, 284	pinch of hunger	314
pass (n.): such a — ..	244, 311	pioneers	54
(v.) — over to	27, 59	pirates	245
— the time	154, 155	pitch: such a — of ..	244, 284
passage	134, 284	pitched battle	110
passing: — human power ..	89	pitiful	111
— pleasure	170	pity	31
passion: fatal — for ..	137	place (n.): (how rendered) ..	19
— for	178	a — from which	37
—s of the people	284	have no — in	83, 285
slave of his —s	94	hiding- —	22
passionate	96	— of safety	22
passive: remain — ..	268	(v.) — in same category ..	285
past: the —	53	plague (n.)	310
path: — of glory, — of virtue ..	314	plaintiff	168
patience: lose —	30	plan (n.) (how rendered) ..	19, 21, 25, 33, 64, 251, 274, 285
patient: be —	154	platitude	265
patriotism	241	plausibility	241
patriots	255	play (v.): — at dice	156
pave a way	284	— his game (i.e., his agents) ..	285
pay (n.)	299, 391	— the actor	285
peace: at —	146	playful	112
make —	34	plea: on the — of	118, 192
peculiarities	284	(legal)	83, 99, 100
peevish	152	pleasantly	121
penalty: fix the — at death ..	284	please	188
pay the —	31, 37, 264, 274	pleasure (n.): a slave to — ..	69, 88
people, oi	249, 255	afford —	301
per: — mina, etc.	109, 110	at his —	41, 51
peradventure	119, 196	if it be your —	197
perceive	175, 324	τὸ ἡδύ	241
perception	52, 244, 324	plight (n.)	18, 102, 143, 152, 153
perform	35	plot: lay a —	262
performance	214, 247, 343	plough: put hand to the — ..	311
perfunctorily	121	plume (v.)	176, 311
perhaps	121, 124, 195, 284	plunder (n.)	30
peril	243	plunge (v.)	140, 141
period of	284	poetical composition	263
perjurer: to be a —	154	point (n.): at a — where ..	40, 41, 285
perjury	264	at its narrowest —	94
permanency	243	chief —	247
permit (v.)	156, 205	in — of oratory	235
Persian	110	in whichever —	150
persistently	124	— of digression	117, 287
persons	23, 41, 109, 168, 249, 255, 258	—s of justice	151
personal	110, 185, 284	on the — of	285
personally	284	rallying —	259
personification of	284	policy	21, 247, 259, 317
persuade: be —d	284	political: — action	264
hard to —	150	— institutions	302
persuasion	68	poorly worded	149
persuasively	120	popular	147
petty	108	popularity	257, 265, 284
philosophy	209	population	245, 249, 255, 258
physician	34		

INDEX TO ENGLISH WORDS AND EXPRESSIONS

	PAGES		PAGES
portentous	169	pretext	142, 285, 343
pose: to — as	274	pretty much	285
position: in the same — as	182	prevent 64, 134, 135, 204, 215, 299	
influential —	278	previous	108
take up a — (milit.)	262	previously	61
ultimate — of affairs	43	pride (v.)	281
possessing	101	prime (n.)	154, 250
possession	37, 91, 113	principles	43, 128, 258, 284
possible: be —	202	prior to	258
best —	95	private: in —	343
briefest —	119	— individuals	291
easiest —	96	— life	117
least —	96	privilege (n.)	213, 258
worst —	94	probabilities	252, 265
possibilities	83, 252	proceed: — against	285
possibly: (in comp. clauses)	50	— to make an attempt	51
cannot —	27	— to send	33
post (position)	38, 285	— to take to flight	127
posterity	258	proceedings (how rendered) 19, 22, 34,	
pouring out wild language	310	38, 135, 168, 248, 252, 289, 297	
poverty	78, 299	process: in — of	18, 301
power	24, 27, 54, 56, 64, 93,	procure	25, 54
131, 146, 203, 299		proclaim	127
powerful	89	proclamation	104
powerless	107	produce (v.)	135
practical	77	production	263
practice: conform theory with —	285	proffer	285
— ground	186	profiteers	253
— of justice	63	profits (n.)	252
— of obedience	263	profusion	102
want of —	178, 251	progress (n.)	127, 181, 262, 265
practices: customs and —	33, 34	projects	33, 38
the — you must avoid	188	promise (n.)	343
your father's —	26	promote	50, 90
praise (n.): bestow — on	135	promoter	255
loud in — of	136	promotion	83
self- —	300	prompted	123
you have my —, <i>ἐπαυῶ</i>	32	proof: give tangible —	285
precaution 25, 35, 46, 127, 262, 299		have — of it	285
preconcerted	119	in — of	211
precision	149	— of the pudding	285
predicament	143, 262	propensity	151
predicate of (v.)	229	proper: — dispositions	109
predominance	263	— foundations	108
pre-eminence	45	— method	144
pre-eminent	102	— treatment	109
prejudiced	152	properly	120
preparation: to be in —	146, 180	property	44, 262
—s	131, 133, 214	proportion: (how expressed)	42
prepare	146	in — to	43, 229
presence	116, 176, 231, 282	in inverse —	46
present: at —	123	proportionately	120
— time	164, 258	proposal 186, 252, 254, 271, 284, 290	
president: to be —	154, 156	propriety	251
press (v.)	98	prosecutor	109
pressure	189	prosperity .. 23, 36, 109, 146, 149, 175	
pretend	285	prosperous	116, 120
pretension	88	protection	302

THEORY OF ADVANCED GREEK COMPOSITION

	PAGES		PAGES
prove: he —d to be the cause	103	question: speak on the —	36
— false	177	questionable	163, 237
— himself	95	quickly	118
— one's worth	137	quiet: keep —	286
— the best	137	— habitual —	243
— the contract to be false	177	quietly	118
thinking to — victorious	136	quintessence	314
— to be	171, 243	quit	84
provide	139	quite out of it	150
prudence	102	quiver (v.)	286
prudent	85		
prudently	119	RAGE (v.)	154
public: — funeral	150	raid (n.)	53
— in —	343	railway	75
— opinion	178	rain (n.)	302
punish	109	rally (v.)	183
punishment	88, 104	random: at —	118, 286
punning	263	rashness	113
pupil	136, 255	rateable value	170
pure spite	117	rather: — incredible	92
purpose (n.): how rendered)	19	— than	92, 93, 227
— of set —	119	rations	95, 110
— some other	285	rave	154
— suspicious —	178	reach: out of — of	213
— to no —	63, 232, 251	— within —	133, 293
purposely	77, 119	read lesson to	135, 280
pursue	156	reading	165
pursuit: —s, διαρριβή	29	ready: to be —	64
— διώκονται	177	reaction	306
— —s, ἐπὶ ῥηδύματα	83, 188	real: the — state of	189, 210
— honourable —	135, 264	reality	118, 251, 282, 343
— in —	190	realization	54, 59, 286, 301
— of glory	96	realize	21, 35, 147, 175, 286
pusillanimity	44	really	118
put: — to death	129	reason (how rendered)	19, 22, 117, 269, 300, 347
— up with	31, 173		
		reasonable: it is —	282
QUACKS	286	— terms	291
quake (v.)	286	to be —	286
qualified	286	reasoning	300
quality: (how rendered)	19	rebellion	175
— cf. Philosophical Chapter.		rebels	255
— of	22	rebut	35
— of excellent —	286	recall (v.)	31
qualities of things	44	receipt of news	300
quantity	102	recipient	92, 143
— cf. Philosophical Chapter.		reckon: — up, — with,	286, 327
quarrel (n.)	257, 287	— ing	20
quarter (n.): any —	286	recognition	36, 50, 52
— close —s	262	recollection	287
— from what —	188	recommendation	60
— to give —	41	recommending	296
question (n.): a — of	21, 259, 280, 286	reconcile	237
— any further —s	56	reconnoitring	96
— call in —	265	record: on —	127, 128, 144, 196, 257
— consulted on the —	22	recover	133
— no response to their —s	38	redoubled energy	92

INDEX TO ENGLISH WORDS AND EXPRESSIONS

	PAGES		PAGES
reference to	300	resign	287
reflect	58, 141, 327	resignation	84
reflections: to make —	247	resist	88, 288
reflexion: on —, σκοποῦντι	122	resolution (how rendered)	33, 38, 168, 373
refuge: take —	287	resolve (n.)	282
refugees	255	(v.)	127
refusal	192	resources	22, 288
refuse	69	respect: in both —s, every	229, 247
regard: in — to ..	235	—	40
— for	287	respective: — occupations ..	159
to pay —	104	— settlement	84, 247, 287
regret (v.)	32	responsibility	287, 299
regulations	253	responsible for	44, 127, 394
rehearsed	111	rest: the — of	19, 49, 68, 132, 135, 186, 243, 251, 253, 262, 287
reign: in the — of	231	result (n.) (how rendered)	135
silence —s	311	(v.)	155
reinforce, ἐπιβοηθεῖν	163	retail dealer	206
reinforcements	206	retard	287
rejection	273	retention of	93
relations with	23, 27, 44, 52, 144, 151, 259	retire	300
relenting	287	retirement	204, 209, 296
reluctance	256	retreat (n.)	132
reluctant: to be —	154	(v.)	187, 287, 288
reluctantly	206	return: a like —	226
remainder of	38	in —	35, 129
remark (n.)	248, 253, 300	reveal	78
remedial	148	reverence (v.)	119
remedy (n.)	214	reverentially	42, 307
remiss: to be —	154	reverse (n.)	288
remissness	251	revert to	54
remonstrate	33	review (n.): historical —	147
removal from	302	pass in —	127, 128
remove (v.)	129	(v.)	28, 261
render	62	revolt (n.)	168
renewal of	287	revolutionary (a.)	403
renown	89, 91, 103, 113, 282	rich: to be —	26, 44
renowned for	76	rid (v.)	130
repair (n.)	214	ridicule: object of —	78, 110, 288
reparatory	148	ridiculous	117
repel	158	right: be —	142, 143, 174
repent of	173	do —	249
repentance	32	— hand	316
repetition of	300	— hand man	105
reply (n.)	145	have a — to	117
report (n.)	30, 33, 38	— view of	154, 247, 248
reproach (n.)	100	rights	122, 143, 174
repudiate	311	rightly so	66
reputable	113	risk: give — to	288
reputation	92, 93, 136, 287	risk: at the — of	243
repute (n.)	96, 113, 154, 262	freedom from —	127, 311
request (v.)	127	run a —	167, 253
requisite (n.)	109, 287	rites: customary —	288
research	82	last —	26
resemble	46	rival (v.)	135
reserve: with the — that	259	rivalling	
without —	287		
residence	128, 257		

THEORY OF ADVANCED GREEK COMPOSITION

	PAGES		PAGES
rivalry of ambition	151	secure: be — against	78
rôle	135	security	243
rollicking	113	see: (behold)	176
room (how rendered)	19	— if	63
rout (n.)	129	— to	25, 149, 152
(v.)	127, 128	seeing	59, 177, 195
routine	259	seeking: to be —	37
rub (n.) where is the —? ..	288	seem to be.. ..	171
ruin (n.)	27, 363	self:	377
rule (n.)	243, 257	— -contradictory	157
run, <i>δρόμος γίγνεται</i>	132	— -control	137
— words — high	310	— -defence	158
— risks	139, 311	— -evident	289
rush (n.)	121	— -knowledge	204
SACRIFICE (n.)	289, 312	— -possession	133, 146
(v.)	163, 289, 309, 312	— -praise	300
safe: — -conduct	128	— -restraint	55, 249
— distance	274	senator: to be a —	155
safety	22, 289	send (in final clause)	62
sail (v.)	207	sensation: create a —	306
sake: for the — of	131	sense: men of —	169
sally (n.)	127, 131	sensible	282
same: — condition	376	sentiments	35, 38, 44, 259, 263
— boat	153	sequel	101, 232, 248
much the —	289	serious	143, 289
of the — mind	147, 289	servant: your humble — ..	389
— opinion	289	service, <i>ἐνεργεῖ</i> :	158, 194
— situation	153	render a —	116, 257
sample (n.)	139	shirk —	290
sanguine	289	table —	38
satisfaction	31, 108, 146	to be of —	69
savageness	241	serviceable commodities ..	39
save (except)	100	set: — speech	290
save from	62, 275	— to work	204
saving clause	259	shame, <i>αἰσχύνομαι</i>	31
say	65, 328	shameful	107, 263
saying (n.)	258	shameless	78, 108
scarcely	118	share: equal —	154
scene	84, 263, 264	— in	78, 155
scheme (n.)	201	shield from	288, 312
schools, <i>διδασκαλεία</i>	303	shipbuilding	116
scope: give —	143	shirk service	290
score: as an old —	229	shock (n.)	306
on the — of	29, 232	shoot	76
scot free	289	short: — cut	249
scout (v.), <i>κατασκοπή</i>	237	— practice	110
scruple (n.)	104, 129	shortcomings	158, 290
seaboard	249, 259	shortly	122
seas: high —	248	shoulder to the wheel	312
seasonable	121, 141, 142	shout (n.): — of delight, etc. ..	112
secession	300	show (n.):	139
second: to — a measure	289	— money	248
— effort	297	(v.) <i>δῆλον ποιεῖν</i>	105
— to none	289	<i>δείκνυμι, φαίνω</i>	177
seconding, <i>συναγορεύοντες</i> ..	35	— fairness	145
secrecy	243	— his baseness	103
secure (v.):	67, 101, 206	— oneself	95, 134, 136, 137
		— us the way (road)	64

INDEX TO ENGLISH WORDS AND EXPRESSIONS

	PAGES		PAGES
showered: honours — on ..	312	sores: old — (metaph.) ..	312
shrill shouts	112	sort: — of men	67
shrink	154	— of peace	159
side (n.): both —s (parties) ..	248	your —	229, 259
both —s (points of view) ..	290	sound (a.): — judgement ..	299
on our —	311	(v.) (question)	288
(v.) — with	290	source (how rendered) 19, 20, 38, 105,	288, 301
siege	273	southward	235
sight: at first —	123	space (how rendered)	19
at the — of	32, 55	spare life	205
get — of	268	speak at length	147
lose — of	290	speaker	217, 255
signal (n.)	119	speaking: — broadly, —	
silence (n.)	27, 173, 202, 311	generally	120, 139
silent: to be —	146, 155	spectacle: brilliant —	113
similarity (how expressed) ..	42	speech: a set —	290
simple (a.)	150	freedom of —	288
simplicity	243	—es	301
sin (n.)	261	to make a —	127
since (causal)	59, 192	speed (n.)	102, 249
(temporal)	48, 49, 290	spirit: civic —	151
sincerity	163	— of a citizen	85
sinews (metaph.)	317	in factious —	243
single file	133	the — of	309
situated: to be so	149	spiritedness	241
situation: — admits of	268	spontaneously	98, 118
— inside, — outside	258	sport: in drunken —	112
master of the —	140	squander	288
present —	39, 244, 248	stability	243
reconcile to the —	296	stale: — news	289
same —	153	to be —	155
their —	119	stamp (v.)	100
size (how rendered)	19	stampede (n.)	299
skill	189, 303	stand by	288
skilled in	183, 290	standard, judge by the —	
slack: to be —, ῥαθυμεῖν ..	154	of	84, 235
slander (n.)	172	raise the — of revolt ..	312
slaughter (n.)	172	reach the — of	91
slave: — of, — to (metaph.) ..	69, 88, 93, 94, 288	standing: a man of — ..	305
slipping	288	star: his —	314
slow: (a.)	288	stare: famine — in the face ..	314
to be —	127	start (n.): from the — ..	128
slowness	241	(v.) which I —ed	171
sluggards	250	state (n.): in a — of despon-	
smallness	19	dency	152
snowy	170	— of mind 152, 153, 245, 262	
so: — and —	244	— of suspense	291
— to speak	123	— of things (affairs) 23, 36, 79,	
sober: to be —	154	149, 189, 194, 238, 247, 289	
sobriety	288	(res publi.)	23, 34, 37, 47,
soldiery: heavy-armed — ..	245	52, 70, 76, 117	
solidity	241	(smaller states)	103
some . . . others	344	to such a —	23
somewhat	92, 116	unsettled — of plans ..	178
sons of: γνήσιοι τῆς	250	statement: 33, 100, 168, 244, 247,	
soon: as — as	47	248, 253, 296	
sooner: no — than	191, 282	statesmen	255

THEORY OF ADVANCED GREEK COMPOSITION

	PAGES		PAGES
<i>status quo</i>	66, 208, 287	success ..	32, 33, 39, 125, 181, 262, 290, 316
statute law	169	successful: to be — ..	144
steal a march	68, 309, 312	successive	111
stealthily	121	succumb	163
steamship	75	such: — a state ..	66
steepest	95	— being the case ..	149
step (n.): active —s ..	25	— cruelty	140
first — towards ..	316	— dispositions ..	51
in —	288	— lengths	67
stimulus	84	sudden: — expeditions ..	106
stipulation	38, 264	of a —	122
stone: leave no — unturned ..	312	suddenly	119
stop: — the continuation ..	289	suddenness	243
of	316	suffer (permit)	156
— their mouths	35	suffice	290
store: fate in — for ..	302	sufficient	66
storm (n.)	259, 278	sufficiently good	151
story: my —, — of ..	55, 255	suggest	296
stragglers	121	suggestions	42, 187
straight away	312	suicide	61, 290
strain every nerve	152	suitable	127, 108
straitened circumstances ..	149	summary	290
straits: in —	104	summoning	70
stranger	167	sum-total	241
street: man in the — ..	22, 36	superabundance	179
strength	104	superficial	107
strengthen	279	superficiality	262
stress: lay — on	111	superior: a — power ..	125
strictures: lying — ..	262	— knowledge	92
strides (n.)	92	— numbers	101
strike: it —s you as ..	312	rising — to	88
— the first blow ..	290	— skill	24
thoughts — one	315	superiority	19, 45, 241
strings to bow	290	superlative	84
stripped of	128	superlatively	290
strive	89, 288	support: God's — ..	101
stubborn	146, 255	suppose	163, 177, 291
student	241	supposing	55
studiousness	183	supremacy: naval — ..	268
study (v.)	92	supreme court	41
stupidity	116	sure	100, 107
style: modern — of ..	245	surpass	46, 90, 96
romantic —	127, 130	surpassed: to be — ..	94, 174
subdue	94	surpluses	257
subject: in this — ..	35, 55, 137	surprise (n.): by — (or deceit) ..	291
— of a ruler	39	precautions against — ..	
— of speech	113	(milit.)	25, 262
subjection	106	take me by —	198
subsequent	96	to — the town (milit.) ..	163
subsistence	90	surrender (n.): exhorting to no ..	26
subtle	138	—	
succeed, ἐγένετο	154	— of ships, — of navy, ..	31, 186
εὐτυχεῖν	142	talking of —	127
εὖ (καλῶς) πράττειν ..	147, 304	(v.) — unconditionally ..	65
κατορθοῦν	147	(v. trans.) — the liberty of ..	98
πράττειν κατὰ νοῦν ..	147	— the cities	347
τυχεῖν	79	survey the situation	207
succeeding to persuade ..			

INDEX TO ENGLISH WORDS AND EXPRESSIONS

	PAGES		PAGES
suspect (v.)	206	thing: the —s to get	23
suspense: state of —	291	the very —	244
suspicion	117, 243	think: — best	291
suspiciously	121	let no one —	141
sustenance	64	— much of	291
suzerainty	291	φρονεῖν	155
sway (n.)	130, 131	thirds: two- —	109
swiftness	241	thirsty: to be —	155
sword: draw the —	312	this . . . that, οὗτος . . . ἐκεῖνος	383-389
put to the —	291	though .. 58, 59, 184, 185, 342, 343	
system of exclusion	301	thought: to be —	31
TAKE: (in final clauses)	62	thoughts (n.) .. 30, 290, 291, 296	
— a part in	135	thoughtlessness	54
— advice	146	thrive	154
— care	27	throw: — in mention of	291
— in: (mislead)	312	— oneself on mercy of	312
— place	136	thy (expressed by article)	109
— to heart	311	through:	224, 228
— to one's heels	145	— thoughtlessness	144
tales	120	throughout	233
talk: (how rendered)	33	ticket: ferry —	156
— about	147	tight corner	92
— idle —	202	till (until)	48, 49
— style of —	39	time: (how rendered)	19
— to be the — of	146	at the — of	134
tame (v.)	156	for the — being	117
tamper with	285	high —	291
tangible proof	285	know the —	23
task (n.) .. 77, 81, 248, 257, 264		many —s	291
taste (n.): — for	310	— of peace	291
— good —	251	pass the —	154, 155
— man of —	291	take — by forelock	313
—s	248	timidity	243
teaching	198	tiptoe: on —	292
temper: lose —	184	tip-top	292
temperance	77	tired: to be —	155
terms: arrange —	190	tissue of lies	312
— of oaths, treaty, etc. 39, 40,		to (prep.):	224, 228
66, 128, 249, 291, 452		— be a	154, 155
friendly —	108, 116	— the best of	40, 51
on —	119, 232	— the music of	236
(phrases)	51	toils	253
reasonable —	291	tolerate	156
terrible	78, 143	toleration	79
territories	284	tone (n.)	305
terror	243	too	89, 90
terrorize	297	tool	39
test (n.)	36	toothache	268
testing: after —	291	top: on — of	101
thanks to 59, 89, 192, 220,		topic	113, 248
224, 237		topsy-turvy	292
that . . . this: ἐκεῖνος . . . οὗτος		totally different	24
383-388		touch upon	292
then it was that	359	towards evening	235
thereabouts	119	track: on their —	147
thing: great —s	249	tractable	292
state of —s	36	training: careful —	112

THEORY OF ADVANCED GREEK COMPOSITION

	PAGES		PAGES
training: military —	139	unendurable	208
musical —	303	unequal to	89, 92
traitors	255	unevenness	241
transfer (n.)	26	unexpected	108
(v.)	138	unexpectedly	120
transgressions	39, 51, 150	unfortunate: to be —	154
transgressor	183	unhoped for	292
trap (n.)	39	unhorse	292, 317
trash	292	union: to effect a —	128
treachery	132	universally	293
treated: well —	116	unjust: — gain	168
treatment	23, 34, 90, 96, 109, 143, 173, 292, 307	the —	250
treaty	264, 277, 301	unless	5b, 102
trial	42, 145, 261	unmentionable	67
tributaries	250	unmerited	237
trifling value	139	unmindful	154
triumph (n.)	256	unnoticed	171
trouble (n.):	28, 138, 292	unobserved	123
internal —s	313	unoccupied	107
kidney —s	301	unrealities	84, 253, 301
troublesome	107	unreasonable (n.)	244
truce	32, 98, 129, 204	unreservedly	197
trumped-up	170, 316	unseasonable	117
trust in chance	69	unsettled state	178
truth, τὸ ἀληθές:	241	unsuccessful	181
the — of	296	unsurpassable	142
to tell the —	248	until	142
try: to — if	63	untoward	293
turn: in —	264, 292	untried	293
our —	292	unturned: no stone —	208
turncoat	255, 371	unwillingness	212
tutelage	292	unyielding	89
tutor (n.)	291	upbraid	33, 101, 263
twice as	291, 292	uproar	112
two: — days after	97	use (n.)	43, 132, 155, 159, 204
— — thirds	109	used to	273
ULTIMATE victory	257	useless	69, 110
unacquainted with	148, 150	usual	129
unalterable	151	usually	55
unanimity	256	utility	149
unanimous	256	utopian	82
unanimously	123, 196	utter (a.)	87
uncertain	132	(v.)	293
uncertainty: —ies	241, 301	utterance: an original —	257
unchangeableness	243	boastful —	262
unconditionally	65, 292	to give —	265
under (prep.):	225, 229	utterly	123, 130
— arms	146		
— barbarian (kingly) rule	225, 236		
— law	49		
— truce	98		
— whose leadership	144		
underestimate	162		
undertake	205		
undertakings	39, 54, 203		
		VALIANT	95
		valour	103, 136
		valuation	230
		value (n.): — of reports	245
		set a — on	104, 130
		vantage ground	252
		variance: at —	241
		vehemently	98
		vent: give — to	313
		— wrath	313

INDEX TO ENGLISH WORDS AND EXPRESSIONS

	PAGES		PAGES
venture (n.)	209	well: — treated	116
veracity	265	westward	235
verbal instructions	39	what: on — day	293
verdict	18, 100	when	47, 375
vexed: to be —	154	where	49, 364, 375
vices	93	whereabouts: the — of	23
victim .. 145, 175, 255, 309, 313		whereas	58, 195, 196
victory	19, 257	which	346, 349, 350
view (n.): in — of	99	while	182, 293, 342, 344
with a — to	64	whilst	48
views (opinions)	33, 39, 44	white feather: to show the —	312
vigilance	233	who.. ..	166, 350, 375, 351
violation	36	whole	87
violence	36	why	123
virtue: path of —	314	will: at the — of	272
—s	63	willingness	19
visible	132	win the day	313
visitors	137	wind: head —	98, 345
<i>viva voce</i>	119	windfall	293
vociferous	112	wintry	302
voice (n.)	301	wipe out	103
void: null and —	129	wisdom	90, 257
voluntarily	98, 123	wise	155, 257
vote (n.)	263, 301	wisely	122
voting	32, 283	wish (n.) .. 33, 39, 92, 197, 301, 357	
voyage: on the —	257	with: — a stick	144
vulgarity	241	— a headwind	345
WANT (n.) .. 39, 87, 164, 189, 241, 254, 288		— a reputation for	294
wanton attack	38	bring — him	197
war (n.)	18, 140	combined —	263
ward off	158	come —	294
warfare	281	deal —	144
warlike	245	do — myself	144, 145
warship	75	— fidelity	144
wary: to be —	154	— his advice	197
watch: on the —	264, 293	in accordance —	145
to —	22	in company —	197
waves	251	shouts	145
way: lose their —	139	skirmishers	346
my —	293	— such ideals	144
most expeditions —	118	— the money	294
on their — home	293	together —	218
in the same —	118	within: — an ace of .. 120, 268, 293	
in that —	127	— memory	41
weak: to be —	154	— reach	133, 293
weakness	58	without: (rendered by an a.) .. 98, 104	
weal or woe	262	(by an adv.)	145, 238, 293, 342, 343
wealth	36, 88, 198	(by adv. clause) .. 20, 68, 100, 143, 145, 153, 182, 185, 186, 194, 287, 293, 294, 305, 432,	
wealthy: to be —	154	(by prep.)	194, 225
weary of	173	(by verb)	68
weather	145, 293, 302	wits about one	267, 309
welcome (n.)	293	women in parliament	255
well: do —	143	wonderful: exceedingly — .. 139	
— drilled	255, 315	wonderfully well	24, 355
go —	150	word	37, 343
to be — ordered	154		

THEORY OF ADVANCED GREEK COMPOSITION

	PAGES		PAGES
worded: poorly —	.. .. 149	wrong: do —	.. .. 142, 174
wording .. ..	.. .. 34	— doers .. ..	.. .. 150
work (n.) .. ..	.. 23, 95, 257	in the — .. ..	.. .. 174
world: official —	.. .. 249	wroth: to be —	.. .. 154
worship (n.) .. ..	.. .. 263		
worst: at their —	.. .. 94	Yes .. ..	.. 425
— possible..	.. .. 94	yield (v.) .. ..	.. 156
to get — of it	.. .. 154	yonder .. ..	.. 97
worth (n.) .. ..	.. 88, 137, 171	your (expressed by article)	.. 109
wrath .. ..	.. 32, 178	youthful .. ..	.. 111
wreath .. ..	.. .. 31		
wretched 294	ZEAL 244
writings 39	zealous: to be —	.. 154, 155
wrong: be — 294	zenith 299

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SET OF

2

TRIM TO

6 1/2 x 9 1/8

κατὰ τὰδε or a similar expression, we find the *direct forms* both of commands and prohibitions retained in Oratio Obliqua. And side by side with these occurs also the infinitive clause—e.g.:

Μὴ ἐξέστω ὅπλα ἐπιφέρειν . . . ἀποδόντων . . . καὶ τοὺς ἐν Σκιώνῃ ἀφεῖναι . . . καὶ εἴ τινα ἄλλην πόλιν ἔχουσι περὶ αὐτῶν Ἀθηναίους βουλευέσθαι. Thuc. V. 18.

II. DEPENDENT CLAUSES IN ORATIO OBLIQUA

The passage into Oratio Obliqua of *subordinate clauses* is governed by practically the same principles as that of the principal clauses.

Acct No...

20733

Name ...

Johns Hopkins Univ.

Lot ID ...

0901-01

piece ...

☐ (costs extra)

Sets and Bindings

Item Number in Lot...

24

Set info... #

1

 OF

2

Copy and Bind...

☒

Copy only (No Binding)...

☐

ScrapBk/Ledger/No pg nums...

☐ (costs extra)

Cream...

☒

White ...

☐

White...

☐

☒ yes

☐ no

opies...

1

PDFs...

☐

BOTH...

☒

Scan Options

Do not disbind...

☐ (costs extra)

Scan grayScales as grays...

☒ (costs extra)

Scan colors as colors...

☒ (costs extra)

Copy front cover...

☐

Copy back cover...

☐

Copy book plates...

☐

Copy end papers...

☐

Extra cleanup,margins,stamps...

☐ (costs extra)

Scale to fit 8.5*11...

☐

Pages...

0

ic parts...

0

Instructions ...

Spine Title

THEORY
OF
ADVANCED
GREEK
PROSE
COMPOSITION

V. 3
PT. 3

28340 SE4 31

Call number

Cover options

View Colors

White Lettering

Black Lettering

Gold Lettering

Adhesive Bind...

Oversew...

Cover Color

94 Dark Gray

Acme Use

OR	NF	HF	CF	PF
AR	AF	RR	RF	TF
Top	0	1	4	
Bottom	0	1	4	
Front	0	1	4	
BE	BS	EC	PA	
F	HA	HL	HP	
MB	MF	MS	KP	